

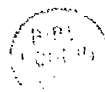
H I K A Y A T S U H U N A N G U N U N G J A T I

A HAGIOGRAPHY OF A MUSLIM SAINT IN JAVA

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Thesis submitted for the degree of M. Phil. in Arts to the
University of London, School of Oriental and African Studies

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A B S T R A C T

The Hikayat Suhunan Gunung Jati is a Malay text known so far from only one manuscript, Raffles Malay No. 30, dated 29 August 1815 and preserved in the Library of the Royal Asiatic Society in London; it is catalogued under and has hitherto been known by the title Daftar Sĕjarah Chĕrĕbon, but the manuscript does not describe itself by any title.

Apart from genealogies (leading back to the Prophet Muhammad), the work concerns itself mainly with the life of an early Muslim saint and missionary in West Java, Suhunan Gunung Jati (died ca. 1570 AD).

This thesis consists of an edition of the Malay text, with introduction, translation and notes. It makes more accessible material on the early Islamization of Java as seen by an indigenous chronicler.

A C K N O W L E D G M E N T S

I would like to thank Dr. Russell Jones for his guidance and pleasant co-operation during my study in London.

I also wish to acknowledge Prof. G. W. J. Drewes (Leiden) for his unfailing help and lucid suggestions.

I am indebted to Dr. A Haleem of the School of Oriental and African Studies, who provided the translation of the Arabic on page 1 of the text.

The School of Oriental and African Studies, its library staff, and especially that of the Department of Southeast Asia and the Islands, deserve my gratitude for all facilities granted to me.

I am deeply grateful to the Rockefeller Foundation which provided the funds to enable me to carry out this research.

I am indebted to the Royal Asiatic Society for permission to edit MS Raffles Malay No. 30 and for putting the facilities of the library at my disposal.

And finally my thanks go to all, who in one way or another, have helped me in the completion of this modest work.

M.S.P.

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I N T R O D U C T I O N

Hikayat is a narrative form in the traditional Malay literature, which is in prose, in contrast with the sha'ir which is a narrative poem. A great part of the repertoire of this branch of Malay literature is much influenced by Islam. And again within the part of Malay literature influenced by Islam, the hagiography - tales of saints - occupies an important place, such as Hikayat Sultan Ibrahim Ibn Adham,¹ Hikayat Muhammad Hanafiah,² Hikayat Tamim ad-Dari,³ Hikayat Sama'un.⁴ The Hikayat Sama'un is exceptional. Whereas, as Winstedt observes "Usually Muslim legends in Javanese are adapted from the Malay"⁵, the Malay Hikayat Sama'un would seem to be translated from the Javanese.⁶

¹ Cf. R. Jones, A Study from Malay Manuscripts of the Legend of the Islamic Sufi Saint Ibrahim Ibn Adham, Ph.D. thesis, (London, 1969).

² Cf. L.F.Brakel, ^(ed) The Hikayat Muhammad Hanafiyyah; (The Hague, 1975), Ph. D. thesis, Leiden, 1975.

³ Cf. MS Raffles Malay No. 50, Royal Asiatic Society, London; R.O.Winstedt, A History of Classical Malay Literature, (Kuala Lumpur, 1969), pp. 107-111.

⁴ Ph. van Ronkel, "Het verhaal van de held Sama'oen en van Mariah de Koptische" TBG 43 (1901) pp. 445-482.

⁵ R.O.Winstedt, o.c., p.111.

⁶ Ph. van Ronkel, o.c., pp. 450-1

The manuscript under investigation here, MS Raffles Malay No. 30 at the Royal Asiatic Society, London,⁷ is a hikayat dealing with a Muslim saint in Java, Shaikh Nuruddin also known as Suhunan Gunung Jati, which also appears to be a translation from the Javanese.⁸

There is another similar hikayat called Hikayat Hasanuddin, dealing mainly with Hasanuddin the son of our Suhunan Gunung Jati, which has been shown to be a translation from the Javanese Sejarah Banten Rante-rante.⁹

In a reference to our manuscript Raffles Malay No. 30, J. Edel did express his hope of publishing also "this interesting manuscript ... in due course"¹⁰; but up to now it has remained unedited.

When Dr M.C. Ricklefs drew the present writer's attention to the manuscript in the Autumn of 1974, it became evident on investigation that it was a text which was of great interest to the study of early Islam in West Java, as seen by an indigenous chronicler, and which indeed ought to be made available. The present edition of this unique manuscript, translation and notes, are the result.

⁷ P. Voorhoeve "List of Malay Manuscripts in the Library of the Royal Asiatic Society, London" JRAS parts 1 & 2 (April 1963) p.61.

⁸ See MS Raffles Malay No. 30 p. 73 (= p.M 73).

⁹ Cf. J. Edel (ed. and trans.), Hikajat Hasanoeuddin (Meppel, 1938), Ph.D thesis, Utrecht, p.11. Dr C. Hooykaas, Literatuur in Maleis en Indonesisch (Groningen, 1952), pp.123-4; but note that the name "Daftar Sejarah Cerbon" is now officially ascribed to our manuscript Raffles Malay No. 30, cf. P. Voorhoeve, loc. cit.

¹⁰ Edel, 17.

Description of the manuscript

The manuscript under investigation is officially called Raffles Malay No. 30, and bears the title of Daftar Sejarah Chérëbon.¹¹ further investigation showed that it is dated AH 1230 / AD 1814-15, or to be exact: 29th August 1815.¹²

It has 74 written pages and one blank page, i.e. between p.63 and p.64. Each page has 15 lines,¹³ each written line being 12,7 cm long. The distance between top and bottom line on a page is 23,7 cm.

The paper is of a good quality, of European manufacture, stiff, white, with some discolouration. There are no water-marks; chain-lines are 2,5 cm apart.

The ink is black, with frequent use of rubrication for words such as Maka, Syahdan and Nabi Muhammad.

The script is Jawi. The writing is large, neat, thick, well spaced out; the hand however leaves much room for ambiguity in reading.

The lay-out is very regular, with edgelines in gold ink. Pages 1, 2, 64, 65 and 74 are highly decorated.

It has a strong leather 'Arabic type' fold-over cover.

¹¹ P. Voorhoeve, loc. cit.

¹² see p. E 73

¹³ except pp. 1,2, each of which has 6 lines; and pp. 64, 65, each of which has 5 lines.

History of the manuscript

When on 16th January 1830 this manuscript was presented to the Royal Asiatic Society London by Lady Raffles¹⁴ together with 78 other Malay MSS, it received the title of Sala-sela Chinelian¹⁵. When in 1866 Dr H.N. van der Tuuk described the manuscript, he explained that the misleading title on the frontispiece "Salasilah Nabi Muhammad" was derived from the "first words" of the text which gave Nuruddin also known as Suhunan Gunung Jati his descent from the Prophet.¹⁶ On p.2 of the text the words "Syajarat salasilah Nabi Muhammad" can be found. Van der Tuuk offered instead the title of Daftar Syajarah Cirebon.¹⁷ He wrote this title in Rumi Sajarah Salah sila Nabi Muhamed. He in fact made a copy of the whole manuscript; which copy is now conserved in the Library of the University of Leiden, with the catalogue no. LOr (Leiden Codex Orientalis) 3300a.

In 1963 Dr. P. Voorhoeve described this manuscript in his "List of Malay Manuscripts in the Library of the Royal Asiatic Society London"¹⁸ as Daftar Sejarah Chërëbon, taking over van der Tuuk's title with a small modification of the spelling of Cheribon.¹⁹

¹⁴ See the manuscript Register of Donations presented to Royal Asiatic Society of Great Britain and Ireland, April 19, 1823 - March 1831, p. 157.

¹⁵ loc. cit.

¹⁶ "Kort verslag der Maleische Handschriften toebehorende aan de Royal Asiatic Society te London" BKI 13 (1866)p. 432.

¹⁷ loc. cit.

¹⁸ see note 7 above

¹⁹ On the orthography and etymology of Cheribon cf. M. Sarwono Pusposaputro "A Note on the Etymology of Cirebon" Indonesia Circle No. 8 (Nov. 1975) pp. 13-14.

The Structure

The structure of the manuscript suggests that it deals mainly with Suhunan Gunung Jati, His Highness Lord of Mount Jati (died ca 1570).²⁰

The genealogy at the beginning (p.M 3) concludes with Suhunan Gunung Jati's mother: Malika Fatimah; and the genealogy at the end (p. M 66 ff) begins with Suhunan Gunung Jati's son Panembahan Pakungwati, the father of the sultans of Cheribon. So Suhunan Gunung Jati and the story of his life form the centre of the manuscript, enclosed, as it were, by the 2 genealogies, which are linked to each other by the richly illuminated "interleaves" (pp.M 64 & 65) which made the transition in these words "Having completed our account of Suhunan Gunung Jati from beginning till end, we return to the setting out of genealogy that was recorded at the beginning of the story, in order to continue the genealogy given there in what follows."²¹

The whole manuscript concludes with the important dates of Suhunan Gunung Jati's life: his departure from Egypt and his death.²²

It seems to the present writer that it would not be inappropriate to offer the title of Hikayat Suhunan Gunung Jati for this manuscript.

²⁰ H. Djajadiningrat, Critische Beschouwing van de Sadjarah Banten, Ph.D. thesis, Leiden, (Haarlem, 1913), p. 193.

²¹ pp. E 64, 65; see also loc. cit., note 2

²² see p. M 74

Synopsis

	page M or E*
I Introduction : <u>Basmala</u> and <u>Selawat</u>	1 & 2
II Genealogy from the Prophet Muhammad down to Nuruddin	3
III Suhunan Gunung Jati (Nuruddin) in Egypt	4
1 Nuruddin's search for the Prophet Muhammad	4
2 The Serpent Yamlika and the sage 'Apani	5
3 The island Mejeti	6
4 The Prophet Solomon	7
5 The Muslim <u>jinn</u> ruler	8 & 9
6 The Prophet Khadir	10
7 Meeting of Nuruddin (Bulkia) with his mother	11
8 His 1000 <u>denarii</u> and the ten robbers	12 **
9 Pilgrimage to Mecca: Najamuddin al Kubra	13 ³
10 Pasai: Datuk Barul	13 ¹¹
11 Raja Keling's corpse and Patih Keling's conversion to Islam	14
IV Suhunan Gunung Jati's arrival at Cheribon (Pakungwati) and the book <u>Samarkandi</u>	15
1 Shaikh Makdum	16
2 Ki Babadan and the <u>cempaka</u> plant	16 ⁴ - 18 ¹⁵
3 Ki Penderesan and his song	19 - 23
4 Raden Said (Suhunan Kalijaga) and the <u>wayang</u>	24 - 31
5 Suhunan Gunung Jati receives Cheribon from the Sultan of Demak	31
6 The marriages of Suhunan Gunung Jati	36
V Suhunan Gunung Jati and Pangeran Pangayunan (Baghdad)	39 - 49
1 Their discussion of the establishment of Islam	40
2 Crown prince of Demak, Suhunan Bonang, Pangeran Pangayunan in Suhunan Gunung Jati's service	40 ¹⁴
3 Conferment of the title Sultan Ahmad Abdul Arifin by Suhunan Gunung Jati	41 ¹¹
4 Sons of Suhunan Gunung Jati: Muhammad Sah, 'Arif, Hasanuddin	42

* which also corresponds to the page number of the manuscript

** the raised figures refer to line numbers in the manuscript

5	Suhunan Bonang and the shirt Anta Kusuma	42 ⁹
6	Pangayunan offers the services of his followers to Suhunan Gunung Jati	43
7	Muhammad 'Arif (Panembahan Ratu Cerbon)	43 ⁷
8	Panembahan Surasohan Banten instructed to go to the West (Bantam); the kris ki Naga	43 ⁹
9	Investiture of Ratu Cerbon; the dry gourd talisman	43 ¹²
VI	The Story of Pangayunan	44 ⁸
1	His reason for leaving Baghdad (keeping dogs)	44 ¹⁰
2	His companions	45 ¹²
3	His arrival at Cheribon; the first villages	46 ¹⁰
VII	Suhunan Gunung Jati at Cheribon	
1	receives the followers of Pangayunan	46 ¹⁵
2	appoints heads of the villages (thus giving names to the villages)	47
3	Laying out the city of Cheribon (Ki Gede Kagok and Reken)	48 ⁵
4	Raden Jepet builds the <u>astana besar</u> at Cheribon	48 ¹⁴
5	Suhunan Gunung Jati and the conference of <u>walis</u> to discuss the building of a mosque	49
VIII	Suhunan Gunung Jati's visit to his mother in Egypt	50 - 52
1	appointment of officials to govern in his absence	50
2	on his way he converts China (Huwai-Huwai) to Islam	50 ¹²
3	asks Nurullah to reign in Egypt	51 ⁸
4	asks for the <u>pusakas</u> (heirlooms)	51 ¹⁰
5	asks Raja Lahut to rule over Jaketrah	52 ⁶
IX	Hasanuddin	52-62
1	genealogy of Pakuan Pajajaran	53 ³
2	Hasanuddin at Mount Pulasari	53 ¹³
3	Hasanuddin and Ajar Domas	54 ¹⁰
4	Pilgrimage to Mecca together with Suhunan Gunung Jati	55 ²
5	on their way home they visit Minangkabau	55 ¹³

6	Hasanuddin's marriage to the daughter of the Sultan of Demak	56
7	the wedding feast at Demak	58
8	the wedding ceremonies in detail	58 ¹⁰ - 59 ⁴
9	War between Majapahit and Demak	59 ⁶ - 60 ¹²
10	Panembahan Surasohan (Hasanuddin) returns to Bantam	60 ¹⁴
11	Hasanuddin's visit to Lampung, Indrapura (Raja Balo)	61 ¹⁰
12	Hasanuddin's sons: Sabrang Wetan, Pajajaran, Pringgalaya etc.	61 ¹⁴ - 62
13	Suhunan Gunung Jati's visit to Bantam, chooses site for palace (the rock Ki Gilang)	62 ²
14	Hasanuddin's war against Pangeran Seda of Pajajaran	62 ¹⁵
15	the division of the territory (Bantam, Krawang, Cheribon) by Suhunan Gunung Jati	63 ¹⁰
X	Interleaves: Link between section A pp.1-63, and B pp. 66-74	64 & 65
XI	Genealogy	66 - 73 ¹³
XII	Colophon	73 ¹⁴ - 74 ⁹

Language

For West Java, in common with other regions of Indonesia, we greatly lack materials for systematic study of the Malay language.²³

MS Raffles Malay No. 30 is therefore a valuable source for such linguistic study; it has two important features:

- (1) the date of copying is established: AD 1815.²⁴
- (2) It is also established that the present text, or at least the Javanese original, originates from Cheribon's Kanoman sultanate.²⁵

I Spelling:

- (1) consistent deviant spelling:

<u>amat</u>	spelt	اُمَت	MS ²⁶ e.g. pp. 4, 21, 22, 25
<u>besar</u>	spelt	بَشَر	MS e.g. pp. 5, 49, 50, 52
<u>cita</u>	spelt	چِت	MS e.g. pp. 11, 17, 19 (but inconsistent p.11 line 6)
<u>pergi</u>	spelt	فَكِه	MS <u>passim</u> ; occurs 23 x.
<u>silahkan</u>	spelt	صَلَحْكَ	MS e.g. pp. 4, 9, 30, 35.

- (2) the use of 3 dots to render the retroflex ʈ and ɖ²⁷

e.g. Batara	بَطَار	MS p. 61 line 5
menudungkan	مَنْدُڤْ ڤَنْڤُڤْ	MS p. 6 line 13.

²³ Cf. A Teeuw & H. W. Emanuels, A Critical Survey of Studies on Malay and Bahasa Indonesia, (The Hague, 1961), pp. 45, 46

²⁴ see p. E 73

²⁵ see p. E 68 note 1; see also genealogy pp. E 66 ff.

²⁶ MS without further explanation = MS Raffles Malay No. 30

²⁷ We follow the Javanese spelling of Th. G. Th. Pigeaud, Javaans-Nederlands Handwoordenboek (Groningen, 1938) in this section to pinpoint these particular linguistic phenomena.

II Form:(1) Addition or omission of ha) addition of h :aa. at the beginning of a word:

e.g. <u>MS Raffles Malay No. 30</u>	" <u>standard</u> " <u>Malay</u>
hayam (MS p.22:3x)	ayam

bb. in the middle of a word:

e.g. dihni (MS p.25,26)	dini
lahut (MS p.8, 32:2x)	laut

cc. at the end of a word:

e.g. berjumpah (MS p.5:2x)	berjumpa
menyalah (MS p.32:2x)	menyala
segerah (MS p.32)	segera
sisah (MS p.29)	sisa

b) omission of h:aa. at the beginning of a word:

e.g. abis (MS p.30)	habis
ulubalang (MS p.63)	hulubalang
utan (MS p.30)	hutan

bb. at the end of a word:

e.g. bila (MS p.34, 35)	bilah ²⁸
setenga (MS p.14, 16, 27, 28) ²⁹	setengah
tana (MS p.48)	tanah
tuju (MS p.55, 70)	tujuh

²⁸ meaning a blade of e. g. keris

²⁹ equivalent to lagi in Bahasa Indonesia, i.e. in the process of

Professor G. W. J. Drewes stated that in Cheribon manuscripts the h at the end of a word is mostly omitted.³⁰

(2) Unusual forms:

<u>MS Raffles Malay No. 30</u>	<u>"standard" Malay</u>
Kadenger (MS p.25)	kedengaran (to be heard)
ketahwen (MS pp. 16, 44, 53, 63)	ketahuan (known)
ketahu[an] (MS p.25)	ketahuan (known)
mengelihat (MS pp.7,9,14,16,17,21,24,32)	melihat (to see)
Also: berlihat (MS p.7)	melihat (to see)
menginum (MS p.6)	minum (to drink)
menahut (MS p.10)	menyahut (to answer)
menjahterakan (MS p.16,17)	menyejahterakan (to make s.prosperous/better)
sembunikan (MS p.12)	sembunyikan (to conceal)

III Semantics:

MS Raffles Malay No. 30 contains several words which in present day Malay have changed meanings:

<u>MS Raffles Malay No. 30</u>	<u>meaning</u>	<u>"standard" Malay</u>
isteri (MS pp.16,17,38,57)	female	perempuan
istimewa (MS p.63) occurs once only	except	kecuali
lambat (MS pp.27,28,55,57)	a long time	lama
mangkat (MS pp.32, 35:2x, 74)	to set out for	berangkat (mangkat = to pass away)
suami (MS pp.18,29)	wife	isteri
tumbuh (MS pp. 4,7)	to begin to	mulai

³⁰ cf. M. Sarwono Pusposaputro "Some Influences of Cheribon Dialect recorded in a Malay Manuscript" Indonesia Circle No. 9 (March 1976) p.12

IV Idioms

MS Raffles Malay No. 30

"standard" Malay

"lama dan kelamaan" (MS pp. 5,14)

lama-lama

"didudukkan kepada negeri"didudukkan di

"jam pukul tengah tiga" (MS p.27)

pukul tengah tiga

"mencari kepada" (MS p.22)

mencari + object

V Some Javanese Influences

MS Raffles Malay No. 30 displays some influences from Javanese, such as :

1. the use of Javanese words instead of Malay, for example:

a. mangkat (MS pp. 32,35:2x,74) meaning "to set out for";

it is worth noting that the scribe knew the Malay word

berangkat (MS pp. 62,54).

b. mantu (MS pp. 56,57) being "son or daughter in law"³¹

instead of the Malay menantu.³²

c. kulawarga (MS pp. 4, 39, 40, 43:3x) meaning "relatives"³³

instead of the Malay keluarga.³⁴

2. the use of the Javanese pronunciation instead of the Malay,

such as: Toret (MS p.6)³⁵ instead of Taurat = Pentateuch.³⁶

³¹ Pigeaud J-N, 260

³² Wilk, I, 125

³³ J.F.C. Gericke & T. Roorda, Javaansch-Nederlandsch Handwoordenboek (Amsterdam/Leiden, 1901), vol.I, pp. 496; 478

³⁴ Wilk, I. 545-6

³⁵ Pigeaud J-N, 606

³⁶ Wilk, II, 543

3. the use of Javanese forms, for example:
 - a. ketahwen (MS pp.16,44,53,63) instead of the Malay form ketahuan (known).
 - b. mengadep (MS p.28) instead of the Malay form menghadap (to appear before a person).
 - c. kadenger (MS p. 25) instead of the Malay form kedengaran (to be heard).
4. Some influences from the Cheribon dialect of Javanese can be observed.³⁷
5. the use of chronograms indicates Javanese influence; the chronograms are written in Javanese (MS p.74).
- VI. On the other hand certain features which seem to indicate that the reader(s) was (were) not Javanese but conversant with Malay, are worth mentioning:
 1. Several times the scribe explains typical Javanese words or concepts, e.g.:
 - a. "Bahwasanya nama gelaramnya Suhunan Gunung Jati artinya Seri Paduka jungjungan dipertuan yang semayam di atas Gunung Jati." (MS pp.3-4).
 "Now the title Suhunan Gunung Jati means his Highness the Lord who resides on Mount Jati"
 - b. "Ki Gede ing Babadan artinya yang nama demikian itu kata Melayu Datuk Tukang Tebas." (MS p.16)
 "Ki Gede ing Babadan which in Malay means Datuk Tukang Tebas" (Tebas : to cut plants down).

³⁷Cf. M. Sarwono Pusposaputro "Some Influences of Cheribon Dialect Recorded in a Malay Manuscript" Indonesia Circle No. 9 (March 1976) pp. 12-14.

- c. "Artinya Penderesan itu tukang mengambil tuak" (MS p.19)
"Penderesan which means toddy tapper"
- d. "Arti Kuwu itu kata Melayu Penghulu" (MS p.35)
"The meaning of Kuwu in Malay is Penghulu (headman)"
- e. "Maka geragau itu kata orang Jawa rebon" (MS p.35)
"Geragau which is the Javanese rebon (shrimp)"
- f. "Arti domas itu delapan ratus" (MS p.52)
"Domas means 800"
- g. "Dan adalah nama Pucuk Umun meninggalkan suatu pustaka;
bahasa Melayu arti pustaka itu daftar (MS p.53)
"Pucuk Umun bequeathed a pustaka; in Malay pustaka
means list."

2. The addition of Arabic figures to the chronograms would have been for the benefit of non-Javanese readers.³⁸ The above features lead us to the conclusion that the text was produced in Java, and probably intended for non-Javanese readers; in fact, it is highly probable that it is a rendering of a work originally in Javanese.³⁹

It is known that Raffles employed scribes⁴⁰ to translate and copy manuscripts at Buitenzorg (Bogor). When we observe that this manuscript was written out during Raffles' tenure as Lieutenant Governor of Java,⁴¹ and moreover that it is one of 79 Malay manuscripts presented on 16 January 1830⁴² by Lady Raffles to the Royal Asiatic Society, we may surmise that this text was in fact produced for Sir Stamford Raffles.

³⁸ see p. M 74 (MS p.74)

³⁹ see p. E 73; and pp. 16, 17 above

⁴⁰ inter alia Kyai Adipati Suro Adimenggolo from 30th June 1814 to 3rd November, 1815; cf. Dr. De Haan "Personalialia der Periode van het Engelsch Bestuur over Java 1811-1816" BKI 92 (1935) pp. 637-638
⁴² see note 14 above ⁴¹ see p. E 73

بهلوی ایله ننگهال سلون کینو جان مقلات دارم میر سغی
 لکیر یی چهره یی یا ایت دیو به سغلا و رانافز نوی میرو و نغیل
 ادهن ننگال و ننگ سلون کینو جان یا ایت نغیل دیو به سغلا
 ناکه مروه کافت بنوش



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 ناکه مروه کافت بنوش

SPELLING AND SYMBOLS USED IN THE TEXT

Spelling:

The text employs the 1972 Indonesian Reformed Spelling (E.Y.D.). In general the spelling conforms to the modern Indonesian forms of words. Where these forms differ significantly from those in the text, the manuscript spelling has been given in the notes.

Malay words of Arabic origin occurring in the text have been spelt as is usual in Indonesian, without diacritical marks.

Words of Javanese origin occurring in the text have been spelt as is usual in Indonesian, without diacritical marks; but where necessary to bring out particular features, the manuscript spelling has been given in the notes.

Symbols:

The following symbols are used in this text:

- | | |
|----------|--|
| [] | words enclosed within square brackets do not occur in the MS Raffles Malay No. 30, but have been taken from elsewhere as indicated in the notes; where no note occurs, the words have been inserted by conjecture to fill lacunae in the text. |
| () | apart from their normal use as parentheses, these are used to enclose the epithets after the names of the Prophets, Companions and Saints. |
| / | indicates that word(s) has (have) been dropped from the MS. These words are given in the notes. |
| + | uncertain reading |
| M | before a number indicates the page number in the Malay manuscript |
| E | prefaces the corresponding page number of the English translation. |

TEXT, TRANSLATION AND NOTES

- M 1 Bismillâhi 'l-rahmâni 'l-rahîm¹
 al-ḥamdu li'llâhi, Rabbi 'l-'alamin², wa-'l-ṣalât
 wa-'l-salâm 'alâ sayyidi 'l-awwalîn
 wa-'l-âkhirîn wa 'alâ âlihi wa-ashâbibi
 5 'ajma'in. Ammâ ba'd.
 Adapun setelah memuji Allah

- M 2 dan selawatkan¹ Nabi kita, bahwa inilah
 suatu kisah akan hal menyelesaikan
 syajarat² salasilah Nabi Muhammad
 (salla 'llahu 'alaihi wa sallama³) sayyid al-anbia
 5 wa-'l-mursalin, yaitu Nabi Muhammad ber-
 isteri⁴ kepada Sitti Hadijah (radiya 'llâh

- M 1 1 "In the name of Allah, the Clement, the Merciful" cf.
 H.A.R. Gibb et al. (eds.), The Encyclopaedia of Islam (Leiden/
 London, 1960) vol. i, p. 1084, sub: Basmala also called Tasmiya.
 Further reference to this encyclopaedia is abbreviated as:
Enc. Islam, followed by vol. and p. or s.v.

- 2 "Praise be to Allah (= Thank God!), Lord of the Universe":
 An ejaculation which is called Tahmid, and which occurs at the
 commencement of the first chapter of the Koran. Cf. Th. P. Hughes,
A Dictionary of Islam (London, 1896) p. 13. Further reference
 to this book is abbreviated as: Dict. Islam.

- M 2 1 cf. R. J. Wilkinson, A Malay-English Dictionary (romanised)
 2 vols. (Mytilene, 1932) vol. ii, p. 409, s.v. selawat (Ar. Sa-
 lawat): prayers, invocations. Further reference to this work
 is abbreviated as: Wilkinson, followed by vol. and p. or s.v.

- 2 note the difference between kisah (story) and syajarat
 (genealogy) cf. Wilkinson, ii, 402, s.v. sejarah. See also:
 H. C. Klinkert, Nieuw Maleisch-Nederlandsch Woordenboek (Lei-
 den, 1930) p. 640: sjadjarah; and ibid., p. 739: kissat: verhaal
 (story); further reference to this work: Klinkert, p.

- 3 "may Allah bless him and grant him peace", usual epithet
 after the name of Muhammad, the Prophet. Further on abbrevia-
 ted as: s.a.w.


- 4 MS seems to read suami, corrected to isteri

E 1 In the name of Allah the Compassionate, the Merciful.
Praise be to Allah, the Lord of the Universe; grace
and peace be upon the lord of all people, from first
to last, and upon his family and his companions all.
To proceed.
Having given praise to Allah

E 2 and having prayed for our Prophet, here is
a story to set out
the genealogy of the Prophet Muhammad
(may Allah bless him and grant him peace) the lord of
the Prophets,
and the Apostles [of Allah] : The Prophet Muhammad
married Sitti Hadijah (may Allah be pleased with her).

- M 3 'anha).¹ Kemudian ia Nabi Muhammad (s.a.w.) berwaladkan²
 Sitti Fatimah al Zahra (r.a.a.). Maka ia berwaladkan
 Sayyid al Syarif Husain (r.a.a.). Maka ia berwaladkan
 Sayyid al Syarif Zain al 'Abidin (r.a.a.). Maka ia ber-
 waladkan
- 5 Sayyid al Syarif Zain al Kabir (r.a.a.). Maka ia ber-
 waladkan
 Sayyid al Syarif Jumadi 'l Kabir (r.a.a.). Maka ia ber-
 waladkan
 Sayyid al Syarif Jumadi 'l Kubrâ (r.a.a.). Maka ia ber-
 waladkan
 Sayyid al Syarif Sultan Bani Israil (r.a.a.). Maka ia
 berwaladkan
 Sayyid al Syarif Sultan Mesir (r.a.a.). Maka ia berwa-
 ladkan
- 10 Sayyid al Syarif Sultan Hut (r.a.a.). Maka ia berwalad-
 kan
 Sayyid al Syarif Syaikh Nuruddin yaitu nama yang kurnia
 daripada ayahda
 (r.a.a.). Adapun bundanya Syaikh Nuruddin yaitu nama
 Malika
 Fatimah (r.a.a.). ----³
 Syahdan
- 15 Bahwasanya nama gelarannya Suhunan Gunung Jati artinya:
 Seri

¹ This formula (with appropriate change for gender and number) is the usual epithet after the names of the Companions and Saints : "may Allah be pleased with him/her/them" ; further on abbreviated as : (r.a.a.)

² walad = descendant, offspring, child, son : H. Wehr, A Dictionary of Modern Written Arabic (Wiesbaden, 1971) p. 1097 : 
 further reference to this work will be abbreviated as Wehr, p.

³ MS : - - - (three strokes)

- E 3 Subsequently the Prophet Muhammad (may Allah bless him and grant him peace) begat:
- Sitti Fatimah The Fair (may Allah be pleased with her); and she bore:
- Syed al Sharif Husain (may Allah be pleased with him); and he begat:
- Syed al Sharif Zain al 'Abidin (may Allah be pleased with him) and he begat :
- Syed al Sharif Zain al Kabir (may Allah be pleased with him); and he begat:
- Syed al Sharif Jumadi 'l Kabir (may Allah be pleased with him); and he begat :
- Syed al Sharif Jumadi 'l Kubra (may Allah be pleased with him); and he begat :
- Syed al Sharif Sultan Bani Israil (may Allah be pleased with him); and he begat :
- Syed al Sharif Sultan Mesir: (may Allah be pleased with him); and he begat :
- Syed al Sharif Sultan Hut (may Allah be pleased with him); and he begat
- Syed al Sharif Shaikh Nuruddin, which name was given to him by his father (may Allah be pleased with both of them); the mother of Shaikh Nuruddin was named Malika Fatimah (may Allah be pleased with her).
- Now the title Suhunan Gunung Jati means: his Highness

- M 4 Paduka jungjungan¹ dipertuan yang semayam² di atas Gunung Jati³ yang telah tersebut nama Sayyid al Sya'rif Syaikh Nuruddin (r.a.a.)
- Maka ia adalah mensyarah⁴ akan hal setelah ayahdanya meninggalkan dunia pulang ke rahmat Allah ta'ala, ia bersabda " Sekalian kulawargaku⁵ dan sekalian bala-tentera
- 5 rakyatku ittifaklah⁶ mereka itu menyuruh dan menggagahi akan daku disilahkan⁷ mengganti kedudukan ayahdaku menjadi Sultan dalam negeri Mesir.⁸
- Maka lalulah kami menjadi Sultan sebagai zaman ayahdaku daripada usaha memelihara segala bala-tentera. Kemudian daripada itu adalah suatu masa kami masuk dalam sebuah perbendaharaan; maka di dalamnya ada
- 10 satu peti lalu dibukakannya. Maka di dalamnya ada satu kitab nama Usul al Kalam. Lalu kami bacanya. Setelah dikaruniai Allah 'azza wa-jalla ilham pada yang di dalamnya, maka ketika⁹ itu tumbuh hatiku amat¹⁰ menjadi asyik dan berahi hendak menunjungi kepada Nabi Muhammad Rasul Allah (s.a.w.) . Lalu kami memohonkan diri kepada bundaku yang aku akan meninggalkan negeri , pergi¹¹ keluar
- 15 dari negeri Mesir melalui kafilah kepada beberapa negeri dan masuk keluar kepada beberapa

1 جتوجن (sic)

2 شفايم

3 see p. B 4 note 1

4 هفسكيت syarah = to explain (Iskandar, 1098)

5 كولدوركيكو

6 التفتك

Ittifak = agreement (Klinkert, p.5; see also Dr. T. Iskandar , Kamus Dewan , Kuala Lumpur , 1970 , p.400).

7 دهلوك

8 disagrees with p. M 51: Nurullah, his 'brother', succeeded to the throne. 9 consistently: 10 11

E 4 the lord who resides on Mount Jati,¹ being the noble Syed Shaikh Nuruddin (may Allah be pleased with him), who is mentioned above.

Now telling² of the situation after the death of his father, who had returned to the mercy of Allah Most High, he said "All my relatives, and forces, and people, agreed and pressed me to succeed my father to the throne and to become Sultan of Egypt. Then I became Sultan and engaged myself in looking after my soldiers as my father had done in his time.

On a certain occasion,³ I entered a treasury, where there was a chest, which I forthwith opened. I found in it a book called Usul al Kalam⁴ and I read it. Having received from Allah (to Whom belong might and majesty) inspiration as to the contents, at once my heart burned with desire to meet Muhammad the Apostle of Allah (may Allah bless him and grant him peace). I took leave of my mother, since I was leaving the country, and joining a caravan, I left Egypt, and travelled to a number of cities and traversed a number of

¹ a hill 3 KM north from the city of Cheribon; see: Mr .Dr. J. Paulus [et al.] eds. Encyclopedie van Nederlandsch Indië (The Hague/Leiden, 1917) vol. I, p.799, s.v. Goenoeng Djati. Further reference to this work will be abbreviated: ENI (For list of abbreviations see p.193)

² MS Hyara[h] (see p.M.4)

³ cf. Qisas al-anbiya by al-Tha'labi (Cairo, AH 1348/AD 1929) p. 231-235 and MS pp.4-8. See Appendix I pp.166-171. The present writer thanks Prof. G.W.J. Drewes for mentioning this fact. See: Prof. G.W.J.Drewes "Pandita Pani" BKI forthcoming.

⁴ "The Fundamentals of Theology"


n 5

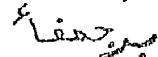
hutan rimba. Lama dan kelamaannya¹ maka berjumpa² dengan seekor ular besar³; nama ular itu Yamlika; bersisik mas dan perak. Setelah berjumpa² dengan ular itu, maka ular itu menegur serta memberi salam akan daku serta katanya "Ya tuan hamba, kemanalah maksud tuan hamba?" Maka jawabku "Wa 'alaikum al salam. Adapun kehendakku akan mengunajungi kepada nabi Muhammad (s.a.w.)."

- 5 Lalu kami bertanya kepadanya "Ular apa engkau ini?" Jawabnya "Hamba ular yang nama Yamlika. Hamba ular dari api neraka dengan izin Allah." Dan lagi kata Yamlika "Jikalau berjumpa⁴ dengan rasul Allah (s.a.w.) sembahkanlah selawatku dan salamku akan jungjungan kita nabi Muhammad (s.a.w.)." Maka jawab Syaikh Nuruddin "Insya Allah ta'ala." Lalu ia⁵ berjalan hingga sampai ke negeri Syam, maka ia berjumpa dengan suatu⁶ pendeta nama 'Apani⁷. Setelah berjumpa lalu 'Apani tanya kepada Sayyid al-Sya'rif Syaikh Nuruddin, katanya "Siapalah tuan hamba nama dan apakah maksud tuan hamba?" Maka jawab ia kepadanya "Kami ini nama Syaikh Nuruddin, maksud kami semata-mata menuju kepada tuan hamba lagi." Lalu hamba⁸ tanya kepada pendeta 'Apani "Nama rasul Allah itu Khalikkah atau makhlukkah?" Maka jawab 'Apani "Adapun
- 15 rasul Allah (s.a.w.) itu manusia yang lebih lagi mustafa⁹, tetapi

¹ a fixed expression of the MS equivalent to the modern lama kelamaan = gradually, in the long run (J.M.Echols & H.Shadily An Indonesian-English Dictionary, (Ithaca, 1963) p.211; further reference to this work is abbreviated as: Echols, I-E, followed by p. or s.v.)

² 

³ consistent spelling: 

⁴ 

⁵ Here the account begins in the 3rd person

⁶ we should expect seorang

⁷ see p. 5 note 4

⁸ back to the 1st person again

⁹ Wilk. II, 157.

E 5 forests. After some time I encountered a big serpent named Yamlika.¹ It was covered with scales of gold and silver. When we met, the serpent greeted me with words "Sir, where are you going?" And I replied "And peace be upon you. I am going to seek Muhammad the Prophet (may Allah bless him and grant him peace)". And I asked him "What kind of serpent are you?". He answered "I am a serpent named Yamlika. By the grace of Allah, I am a serpent from hell-fire." He continued "If you meet the Apostle of Allah (may Allah bless him and grant him peace) give my prayers and greetings to our lord the Prophet Muhammad (may Allah bless him and grant him peace)." And I² answered "So be it, please Allah Most High." Then Shaikh Nuruddin³ set out and in due course reached Damascus. He came across a sage named 'Apani.⁴ When they met, 'Apani asked the noble Syed Shaikh Nuruddin "What is your name and what do you want?" And Shaikh Nuruddin answered "My name is Shaikh Nuruddin and all I am doing is looking for you." And he⁵ asked the sage 'Apani "Is the man called the Apostle of Allah: the Creator or created?" 'Apani replied "The Apostle of Allah (may Allah bless him and grant him peace) is a human being; but a superior and elect one.

¹ similar account see also Dr. J.L.A. Brandes & Dr. D.A. Rinkes (eds.), "Babad Tjerbon" [Babad Cerbon] VBG 59 (1911) pp.9;46-53. Further reference to this work is abbreviated BC

² MS S.Nuruddin

³ MS Ia

⁴ The original name in Qisas al-anbiya is 'Affan al-Khair (the destroyer of the good) see Prof. G.W.J.Drewes "Pandita Pani" BKI forthcoming; the interpretation of J.Edel(ed), Hikajat Hasanoeddin (Meppel, 1938), p.179 as "a sage having achieved the state of annihilation" needs revision.

⁵ MS hamba

- M 6 kami dapat dari nukil kitab Torēt¹ dan Injil, rasul Allah itu belumlah mawjud² ke dunia." Maka lalu kami menjawab " Adakah patut rasul Allah itu belum mawjud halnya dikata dalam kitab Usul al Kalam³ sebelum Allah subhanahu wa ta'ala menjadikan 'alam, Muhammad rasul Allahpun sudah mawjud." Maka bertekral lah⁴
- 5 keduanya itu. Setelah bertekral , lalulah Syaikh Nuruddin menceterakan hal-ihwalnya ketika di jalan berjumpa dengan seekor ular besar lagi namanya putih nama Yamlika ; menegurilah ia akan daku sebagai manusia. Maka kata 'Apani kepadaku " Jikalau begitu, baiklah kita membuat satu peti diisi di dalamnya hamar⁵ dan laban⁶." Maka dibuatnya ia. Setelah menjadi serta dengan isinya , kembalilah keduanya
- 10 akan mendapatkan ular nama Yamlika itu. Lalu ia berjalan mendapatkan keduanya itu kepada Yamlika. Setelah sampai kepada Yamlika, maka peti itu diletakkan⁷ di hadapan Yamlika itu. Maka segera ular itu menginumnya⁸ akan hamar dan laban itu habislah keduanya. Lalu Yamlika masuk ke dalam peti. Setelah masuk ia, maka 'Apani menudungkan⁹ peti itu serta dikuncinya. Lalu 'Apani kata kepada Syaikh Nuruddin
- 15 " Marilah kita pergi; serta ini ular dibawa pergi ke pulau Mejeti.¹⁰ " Maka berkata

1 ^{توريت} see Dr.Th.Pigeaud, Javanese-Nederlands Handwoordenboek (Groningen, 1938) p.606: Torēt: Wet van Mozes. Further reference to this work is abbreviated as: Pigeaud, J-N, p. or s.v.

2 ^{موجود} Wilk. II, 650; G.W.J. Drewes, The Admonitions of Saḥ Bārī, (The Hague, 1969) p.106 (transl. p.107).

3 cf. p. E 6 note 2

4 ^{تذكر} = to discuss (?)

5 H. Wehr, A Dictionary of Modern Written Arabic (Wiesbaden, 1971) p.261: wine. further reference to this work: Wehr, p./s.v.

6 = milk (Wehr, p.856)

7 ^{د لسانك} 8 ^{مشمش} 9 ^{مستطقت} 10 cf p. E 6 note 6

E 6 According to the tradition of the Pentateuch and the Gospels, however, the Apostle of Allah has not yet come into existence in the world." And Shaikh Nuruddin¹ retorted "How is it possible that the Apostle of Allah has not come into existence yet, while it is said in the book Usul al Kalam²: before Allah, the Perfect and Most High created the universe, Muhammad the Apostle of Allah already existed." Both of them then discussed³ the matter. After the discussion, Shaikh Nuruddin narrated what had happened on his journey: he fell in with a big white serpent named Yamlika, which addressed him as a human being would. And 'Apani said to him⁴ "Let us make a box then, and put in it wine and milk." They made one. When the box and the contents were ready, Shaikh Nuruddin and 'Apani⁵ returned to seek the serpent Yamlika. They set out to find Yamlika. When they found Yamlika, they placed the box in front of the serpent. Immediately the serpent drank up all the wine and milk. Then Yamlika entered the box. When Yamlika was inside, 'Apani covered the box and locked it. Then 'Apani said to Shaikh Nuruddin "Let us go to the island of Mejeti⁶ and take this serpent along with us"

¹ MS Kami

² "The Fundamentals of Theology", see p.E 4 above



³ MS bertekral

⁴ MS kepadaku


⁵ MS keduanya

⁶ =Pulau Putri? See H.Djajadiningrat, Critische Beschouwing van de Sedjarah Banten (Haarlem, 1913), p.14.

- N 7 Yamlika yang di dalam peti katanya " Tak kan¹ dapat yang dimaksudkan halnya, tiada nugraha Allah." Maka Syaikh Nuruddin heranlah mendengar² kata Yamlika. Maka jadi tumbuhlah hati kami³ meminta ampun kepada Allah dari sebab merasai membanyakkan perbuatan; tetapi pun lalulah pergi ke pulau Mejeti. Setelah datang kepadanya, maka berlihat
- 5 keduanya itu kepada yang ada di dalam pulau itu , ada seorang mayat⁴; yaitu mayat Nabi Sulaiman; serta ada yang menjaga dia seekor ular besar lain daripada yang nama Yamlika. Adapun ular yang menjaga Nabi Sulaiman itu seekor ular yang keluar dari mulutnya api. Maka takutlah Syaikh Nuruddin melihat⁵ ular itu. Lalu ia⁶ kata kepada pendeta 'Apani " Betapalah hasil yang dimaksud-
- 10 kan?" Maka kata 'Apani " Janganlah tuan hamba musykilkan⁷, karena adalah pada kami suatu 'ilmu."⁸ Maka lalulah kedua itu mendekati kepada mayat itu; serta dipandang mayat itu tangannya yang kanan terletak⁹ di atas dadanya, tangannya yang kiri terletak⁹ di atas pusatnya. Maka pendeta 'Apani adalah yang dimaksudkannya cincin Nabi Sulaiman dan saut¹⁰ kuda. Kemudian datang
- 15 seorang malaikat bertempik.¹¹ Maka dua orang itu tersepak masuk

1  (sic) 2 


3 back to the 1st person (see below note 6)

4  (Wilk.II,118: mayat = dead body)

5 peculiar form; we should expect melihat

6 back to the 3rd person; on this matter the MS is inconsistent.

7 difficult to solve (Wilk.II,156;Klinkert,p.931) here: to worry.

8 see p.E 7 note 1 9  10 = whip (Wehr,p.441)

11 MS gives a note: artinya kata dengan keras (it means to shout);some indication that the scribe was in a Javanese cultural environment?(cf. tempik = fem.genital,Pigeaud,J-N,562).

E 7 But Yamlika was heard to say from inside the box "You will not be able to do that, unless Allah vouchsafes it."¹ Shaikh Nuruddin was surprised by the words of Yamlika. His heart was moved, and he asked forgiveness from Allah for going too far.

Then 'Apani and Shaikh Nuruddin went to the island of Majeti. On their arrival, the two of them set out to see what was on the island; there was a corpse, the corpse of the Phrophe^t Solomon. And there was another big serpent, not Yamlika, guarding him. This serpent guarding the Prophet Solomon spouted fire from its mouth.

When Shaikh Nuruddin saw the serpent, he was afraid. He said to the sage 'Apani "What is the object of all this?" 'Apani replied "Do not worry, because I possess [secret] knowledge."² The two of them forthwith approached the corpse, and saw the right hand was resting on the chest, and the left hand on the navel. What the sage 'Apani had in mind was the ring and the whip of Prophet Solomon. An angel approached them, calling out. The two of them were hurled

¹ What Yamlika is reproaching 'Apani for is presumably the fact that the latter omitted to employ the formula In sha'a Allāh. Cf. F. Meier "Some Aspects of Inspiration by Demons in Islam" in G.E. von Grunebaum & R. Cailliois eds., The Dream in Human Societies (Berkeley, 1966) p.429. "Every declaration of human intention ought to be followed by the restrictive formula (istithnā) 'If God wills'." See also p. M 16 note 1.

² for the meaning of 'ilmu (Jav. èlmu) to the Javanese, see B.J.O Schrieke, Het Doek van Bonang, (Utrecht, 1916), pp. 45-46

M 8

ke mulut naga yaitu ular besar berisi api. Pendeta 'Apani lalulah mati.

Syaikh Nuruddin tiadalah hangus. Setelahnya keluarlah ia dari

mulut naga, berjumpa Syaikh Nuruddin dengan malaikat yang tersebut. Serta

ia tanya kepada Syaikh Nuruddin " Apakah kehendakmu?" Jawab Syaikh Nuruddin

- 5 " Adapun maksud kami hendak mengunjungi Rasul Allah." Maka kata malaikat kepadanya " Itulah yang menjadi selamat daripada hangus;

karena kehendak itu mencari kebajikan itu. 'Apani sebabnya mati

karena mengelihatkan pengetahuannya; kebesaran Allah tiada diketahuinya.

Janganlah engkau sebarai 'Apani." Setelah itu, maka lalulah Syaikh Nuruddin

- 10 daripada tempat itu, yaitu tempat ada di dalam gua. Lalu berjalan ke tengah laut.¹

Akhir-akhir Syaikh Nuruddin tersesat² masuk ke dalam sebuah jazirat.

Di dalamnya ada raja Jin Muslim. Lalu ia menegur kepada kami³ katanya

" Siapalah nama tuan hamba sampai masuk ke istanaku?" Jawabnya Syaikh Nur-

uddin " Kami anak Adam; nama kami Syaikh Nuruddin. Dari sebab sesat⁴

- 15 ke istanamu, yang kami maksudkan hendak mengunjungi kepada Rasul Allah.

1 لا ريب في
2 انهم
(sic)

3 back to the 1st person again

4 انهم

E 8 right into the jaws of a dragon, that is a huge serpent belching fire. Thus the sage 'Apani died.

Shaikh Nuruddin, however, was not burnt. When he came out of the dragon's mouth, he met the same angel. The angel asked Shaikh Nuruddin "What do you want?" Shaikh Nuruddin replied "I would like to meet the Apostle of Allah". Then the angel said to him "That is why you were spared from being burnt, because you sought to do a good act. The reason 'Apani died was because he showed off his knowledge, not recognizing the greatness of Allah. Don't do as 'Apani did."

Then Shaikh Nuruddin left that spot, which was in a cave, and walked into the sea. In the end he lost his way and arrived at an island on which there lived the King of the Muslim jinn.¹ And he addressed Shaikh Nuruddin saying "What is your name, and why have you come to my palace?" Shaikh Nuruddin answered "I am a descendant of Adam. My name is Shaikh Nuruddin. I reached your palace, after losing my way; I was on my way to seek the Apostle of Allah."

¹ Jinn: spirit; according to Muslim belief this species consists of 5 orders: (1) Jann: the least powerful of all
(2) Jinn
(3) Shaitan
(4) Ifrit
(5) Marid: the most powerful.

Jinn and Jann are generally used indiscriminately as names of the whole species, whether good or bad, and the former term is the more common. Cf Hughes, Dict. of Islam (London, 1896) s.v. genii.

M 9

Maka kata raja jin " Silabkanlah¹ duduk, kami hendak menjamu kepadamu. Inilah buah-buahan² yang tiada sebagainya di dalam dunia daripada lezatnya; tuan hambalah sahabat hamba, dari sebab bersama satu agama.³ " Setelah itu keluarlah Syaikh Nuruddin dari tempat jin, lalu berjalan. Maka setengah berjalan,

- 5 adalah seorang menegur kepadanya serta memberi salam. Maka ia segera menjawab akan salamnya " Nama kami Syaikh Nuruddin. Asal dari negeri Bani Israel; yang kami maksudkan mengunjungi Nabi Muhammad (s.a.w.)." Lalu kata suara yang menegur " Sudahlah! Engkau balik pulang ke rumahmu. Ada suatu tempat niscaya
- 10 banyak dilihat. Maka setengah jalan yang berbagai-bagai warnanya itulah nugraha Allah subhanahu wa ta'ala, adalah akan yang menjalankan perbuatan kebajikan." Kemudian berjalan Syaikh Nuruddin hingga masuk pada waktu subuh. Lalu ia sembahyang subuh. Setelah lepas sembahyang, melihat seorang meracak⁴ kuda serta bertudung. Lalu ia yang meracak kuda memberi salam kepada Syaikh
- 15 Nuruddin; lalu ia tanya kepadanya " Serta siapalah tuan hamba

1

صلى الله عليه وسلم

بسم الله الرحمن الرحيم

3

أفكلام

4

كرجيت

see J.L.van der Toorn, Minangkabausch Maleisch-Nederlandsch Woordenboek ('s Gravenhage, 1891), p.169; see also: M.Thaiib gelar St.Pamoentjak, Kamoes Bahasa Minangkabaoe - Bahasa Melajoe Riau. (Batavia, 1935), p.198: ratja=mengendarai (to ride).

E 9 Now the king jinn said "Please sit down. I would like to offer you my hospitality. Here are some delicious fruits. Their fine flavour is unequalled by any others in the world. You are truly my friend, because we are of the same religion."

Then Shaikh Nuruddin emerged from the jinns' place, and set off. On his way someone accosted him and greeted him. Forthwith he answered the greeting, saying "My name is Shaikh Nuruddin from the land of the Israelites. My desire is to seek the Prophet Muhammad (may Allah bless him and grant him peace)."

The voice replied "Enough, return to your home. There is a place where there is much to be seen. Of many diverse paths the one which will attract the grace of Allah the Perfect and Most High, is the path of righteousness."¹

Shaikh Nuruddin continued his journey. When the time for the performance of the dawn prayer arrived, he performed it. After the prayer, he saw a man, his head covered, sitting astride a horse.² The man astride the horse greeted Shaikh Nuruddin, who asked him "Who are you, Sir?"

¹ For parallel, but different, passage in the Hikajat Hasanoeddin see Edel p.142.

² i.e. Al Khadir, see p.E 10 note 1; see also G.W.J. Drewes & R. Ng. Poerbatjaraka, De Mirakelen van Abdoelkadir Djaelani (Bandoeng, 1938), p.56 note 2.

- Khadir.¹ Ketahuilah olehmu
 M 10 akan daku pasal merecak kuda yaitu sandiran² daripada
 Khadir.¹ Ketahuilah olehmu
 akan daku pasal merecak kuda yaitu sandiran² daripada
 menyegar amal
 yang batin yang tiada berpaling kepada amal orang lain."
 Lalu Baginda Khadir
 tanya lagi kepada Syaikh Nuruddin " Adakah tuan tahu
 kepada amal batin?"
 5 Maka ia jawabnya " Yang kami maksudkan setelah kehendak
 mengunjunginya." Maka lalu
 kata Baginda Khadir kepadanya " Baiklah tuan hamba ba-
 lik ke istanamu;
 disitulah insya Allah ta'ala berjumpa; karena kecuali-
 lah manusia yang tahu
 kepadanya. " Lalulah berjalan hingga sampai ke gunung
 Jabal Haf³. Setelah datang
 kepada ia,⁴ di atasnya melihat beberapa malaikat. La-
 lu ia mereka itu
 10 memberi salam kepada Syaikh Nuruddin. Segera ia mena-
 hut⁵ akan salam mereka itu.
 Lalu berkata mereka itu "Apalah hajatmu datang kepada
 tempat kediamanku?"
 Maka Syaikh Nuruddin jawab. "Kami hendak mengunjunginya
 Muhammad Rasulullah
 (s.a.w.)." Maka kata sekalian mereka itu "Adapun
 tuan hamba itu kehendak mengunjunginya kepada Muhammad
 (s.a.w.) , baiklah
 15 tuan hamba pergi hajj ke Mekkah, lalu ke negeri Madinah
 yaitu istana Nabi Muhammad

¹ see p.E 10 note 1

² = allusion (Klinkert, p.606)

³ see p.E 10 note 2

⁴ we should expect: nya

⁵ sic

E 10 The man astride the horse replied "I am the lord Khadir"¹.
 Be it known to you that the fact that I am astride a horse is
 a symbol of the performance of spiritual good works without
 taking notice of other man's deeds." And lord Khadir asked
 Shaikh Nuruddin again "Do you know about acts of spiritual good
 works?" He replied "My wish is [to find out about that] after
 meeting [the Prophet Muhammad]." Then lord Khadir said to him.
 "You had better return to your palace; there, please Allah Most
 High, you will find it. Because it is known only to exceptional
 men."

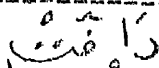
 Shaikh Nuruddin then walked on until he reached Mount Kaf.²
 On arrival there, he saw a number of angels on it. They greeted
 him, and he answered their greeting. Then they said "What is it
 you want, that you visit our abode?" He replied "I am seeking
 Muhammad the Apostle of Allah (may Allah bless him and grant him
 peace)". They all replied "If you wish to find Muhammad (may Allah
 bless him and grant him peace), you should go on a pilgrimage to
 Mecca, and then to the city of Medinah, where you will find the
 palace of Muhammad.

¹ The name of a popular figure, who played a prominent part in
 legend and story; Khidir = the green. See Enc. of Islam (II, 861
 s.v. Khadir); see also Wilk. Dict., s.v. Khidzir.

² The circle of mountains which according to the Muslim
 belief encompassed the world. The Muslim belief is that they are
 inhabited by demons and jinns, and that the mountain range is of
 emerald which gave an azure hue to the sky. (Hughes, Dict. of Islam,
 s.v. Qaf) see also Enc. of Islam (II, p. 614, s.v. Kaf) Kaf is the
 name of the mountain range surrounding the earth.... is inaccessible
 for man, and is regarded as the end of the world; its name is
 therefore used as a symbol for this. This mythical mountain forms
 the boundary between the visible and the invisible world.

- N 11 (s.a.w.) . Lalu Syaikh Nuruddin berjabat tangan serta memohon diri, lalu berjalan yang tiada dikhabarkan di dalamnya hingga sampailah ke negeri Mesir; masuk ke istananya tiada seorang mengetahuinya. Lalu berjumpa dengan bundanya. Segera berpeluk bercium lagi menangis dari sebab selamanya
- 5 ditinggal oleh anaknya terlalu menanggung duka-nestapa. Maka ketika itu datanglah suka-citanya. Maka bertanyalah bundanya akan anaknya "Ya, anakku , suda/h/kah berjumpa dengan Muhammad Rasul Allah?" Maka jawab Syaikh Nuruddin "Akan hal itu suda/h/lah dapat¹ petunjuk² dari beberapa malaikat." Syahdan,
- 10 setelah menyelesaikan akan hal selamanya mengembara, maka Syaikh Nuruddin menggelar dirinya dinamai Bulkia.³ Lalu ia Bulkia memohon diri akan bundanya hendak naik haji.⁴ Maka datanglah hati bundanya duka-cita⁵ sebagai dahulu. Sabda bundanya "Aku pulangkanlah kepada Tuhan Malikuljabbar⁶ al-hamdu-li'llah⁷ Rabb al-'Alamin."
- 15 Maka Bulkia berpeluk bercium serta kata bundanya "Ya anakku,

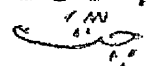
1



3



5



2



⁴without tashdid (ج)

⁶ see Dict. Islam p.312: Al-Malik = The Possessor, Lord, Ruler; p.223: Al-Jabbar = The Absolute; one of the 99 names or attributes of God.

⁷ Dict. Islam p.13: Al-hamdu-li'llah = Praise belongs to God; an ejaculation which is called Tahmid and which occurs at the commencement of the 1st chapter of the Koran. It is used as an ejaculation of thanksgiving "Thank God!" It is very often recited with the addition of Rabbi'l-'Alamin : "Lord of the Universe".

E 11 (may Allah bless him and grant him peace) .

Shaikh Nuruddin shook hands and took leave. He set out and in due course reached Egypt without mishap. He entered his palace, but nobody recognized him. He met his mother, who embraced and kissed him, weeping because during his absence she had missed him a great deal; she was overjoyed at seeing him. Then she asked her son "My son, did you meet the Apostle Muhammad?" Shaikh Nuruddin replied "I received guidance from some angels on this matter."

When he had ended his wanderings Shaikh Nuruddin named himself Bulkia. Bulkia then took leave of his mother, to set off on the pilgrimage. His mother was sad, as she had been earlier. She said "I leave it to Allah, the King, the Supreme. Praise be to Allah, the Lord of the Universe."

Then Bulkia embraced and kissed his mother, who said "My son,

- M 12 jangan tiada menjalankan perintah Allah dan perintah Nabi Muhammad (s.a.w.) ,
dan jangan sekali-kali membuat perbuatan yang ditegahkan Allah, ditegahkan Rasul Allah (s.a.w.) yang firman Allah ta'ala di dalam Kur'an. Setelah bundanya wasiat, lalu ia mengaruniai bekal seribu uang mas rupa dinar.¹ Kemudian
- 5 lalulah hamba keluar, halnya tiada seorang kawanku; dan bekal itu kami simpul dalam baju. Syahdan setengah ada di jalan bertemu dengan sepuluh orang jahat. Maka sekaliannya itu menegur akan daku katanya "Hai seorang laki-laki, mana bekalmu?" Jawab Bulkia "Inilah bekalku seribu semuanya; baiklah engkau ambil lima ratus." Tercenganglah sekalian mereka itu; lalu berkata-kata "Apalah karenanya sedang bekal-bekal
- 10 yang tiada nampak pun kamu berikan?" Jawab Bulkia "Apa sebab aku khabarkan segala bekalku, karena ada wasiat bundaku ditegahkan sekali-kali jangan membuat barang ditegahkan Allah dan Rasul Allah. Maka jikalau kami sembunikan², niscayalah aku menjadi kazab.³ Perbuatan kazab itu semata-mata ditegahkan Allah, ditegahkan Rasul Allah (s.a.w.)." Maka sekalian mereka itu heranlah akan hal Bulkia;
- 15 dari sebab memberi dinar lima ratus serta tiada sekali-kali hendak kazab. Lalu

¹ see p.E 12 note 1; similar account cf. G.W.J.Drewes & R.Ng.Dr.Poerbatjaraka, De Mirakelen van Abdoelkadir Djac-lani (Bandoeng, 1938), p.52; on the similarity between Abdulkadir and S.Gunung Jati see also: G.W.J.Drewes, Ben Ja-vaanse Primbon uit de 16e Eeuw (Leiden, 1954), p.109

² sic

³ = liar (Wilkinson, I, p.491)

E.12 do not fail to obey the commands of Allah and the commands of the Prophet Muhammad (may Allah bless him and grant him peace), and do not ever do anything which is prohibited by Allah and His Apostle (may Allah bless him and grant him peace) as is decreed by Allah Most High in the Koran."

After giving him this injunction, his mother gave him thousand gold denarii¹ for his provision. Then he² set out on his own. *finer*
And he secreted his money inside his shirt.

On the way, however, he fell in with ten robbers. They addressed him³ saying "Where is your provision, young man?" Bulkia replied "My provision amounts to thousand [denarii]; take five hundred of it." They were astonished and asked "For what reason do you give us even your hidden provision?" Bulkia answered "The reason why I have revealed my provision is because my mother instructed me not to do that which is prohibited by Allah and the Apostle of Allah. If I, therefore, hide it, then I am a liar. And a lie is strictly forbidden by Allah and the Apostle of Allah (may Allah bless him and grant him peace). And all of them were surprised that Bulkia gave them five hundred denarii and that he refused to lie on any account.

¹ Denarius: the golden denarius of Syria current from AD 3000 to 1300 and recognised by Muslim law as a standard gold coin of about 66 grains. (1 grain = 0,065 gr.). It is the gold coins of Malay romance. (Wilk.I, 281. s.v.dinar). Similar episode to this see J. Edel^{rev.}, Hikajat Hasanoeddin (Meppel 1938), p.134; B.C., p.65-66

² MS hamba

³ MS daku

M 13 sekalian mereka itu sujud masuk guru serta menghambakan diri kepada Bulkia. Maka lalulah ia berjalan. Lama dan kelamaannya hingga sampailah ke negeri Makkah; yang dituju kepada hadirat Sultan Makkah. Maka lalu Bulkia memberi salam serta berjabat tangan. Bersemayamlah keduanya. Maka Sultan

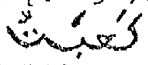
5 Makkah tanya kepadanya "Apalah maksud tuan hamba datang kemari?" Bulkia jawab "Ini hamba hajat masuk guru kepada tuanku." Maka Sultan Makkah bersabda "Jikalau begitu, baiklah pergi tuan hamba ke Masjid al Haram¹ dan mencium ke Kaabah² Allah dan tawaf³ dan mencium ke Hajar al Aswad.⁴ " Setelah itu kami berjalan. Apa yang diajarkan olehnya menanti hingga sampai waktu haj. Setelah haj, maka lalu kami

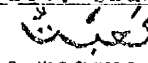
10 masuk guru kepada hadirat Imam Najamuddin al Kubra⁵ (r.a.a.).

Maka setelah itu ia bertitah akan daku "Pergi kepada dusun Pasai⁶ bergurulah tuan hamba kepada yang bernama Datuk Barul⁷; dititahnya memohonkan segala ilmunya supaya ia bertambah ilmu kamu. Apabila setelah masuk guru kepadanya, maka baiklah tuan hamba pergi ke tana/h/ Jawa. Disanalah umat-umatku akan supaya menjadi

15 sahabat tuan hamba mengganti agama Islam." Maka segeralah kami memohonkan

¹ = The sacred precincts of Mecca or al-Madinah (Dict. Islam, p.163).

² =  = The cube-like building in the centre of the mosque at Mecca, which contains the Black Stone (cf Dict. Islam p.256)

³ =  = The cube-like building in the centre of the mosque at Mecca, which contains the Black Stone (cf Dict. Islam p.256)

⁶ the ceremony of circumambulating the Ka'bah (Ibid. p.630)

⁷ the Black Stone (Ibid., p.154-155). ⁵ see p.E 13 note 5 ibid.

⁶ According to H.Djajadiningrat (o.c., 1913, p.86): the place of birth of S.Gunung Jati

⁷ elsewhere: Bahrul (Edel, o.c., p.140) similar account: loc.

E 13 All of them prostrated themselves and took Bulkia as their teacher¹, and became his servants.

Then Bulkia set out. After some time he reached the city of Mecca. His destination was [the abode of] his majesty the Sultan of Mecca. Bulkia greeted him, shaking hands. The two of them sat down. The Sultan of Mecca asked him "Why have you come here?" Bulkia replied "I wish to become your disciple." Then the Sultan of Mecca continued "Then you had better go to the al Haram² mosque, to kiss the Kaaba, to perform the circumambulations, and to kiss the Black Stone." Then he³ set out. He had to postpone carrying out these instructions until the time of the pilgrimage came. After the pilgrimage he⁴ took Imam Najamuddin Al Kubra⁵ (may Allah be pleased with him) as his teacher.

The teacher⁶ told him⁷ "Please go to the village of Pasai, ask the man called Datuk Ba[h]rul to be your teacher and beg him to impart his wisdom for the increase of your knowledge. When you have been taught by him, then you should go to Java. There, my people will be your companions to establish the religion of Islam."

Thereupon he⁸ took leave.

¹ MS guru: spiritual guide, teacher; now popularised as any teacher. (Wilk. I, 383, s.v. guru)

² See p.M. 13 note 1

³ MS kami

⁴ MS kami

⁵ Nadjm al-Din Kubra the founder of the order of the Kubrawiya or Dhahabiya (1145-1226 AD) Enc. of Islam (III, p.822)

⁶ MS ia

⁷ MS daku

⁸ MS kami

- M 14 diri serta salam. Lalulah kami berjalan. Lama dan kelamaan setengah ada di jalan berjumpalah dengan seorang pendeta. Maka pendeta itu memberi salam serta bertanya ia "Akan dikau, kemanalah tuan hamba?" Maka jawabku "Hambalah setengah istirahat." Maka kata pendeta "Hambalah ittiba' ¹ akan dikau." Sahut kami "Al-Hamdu-li'llah Khalik al-asya'." ²
- 5 Maka lalu kami berjalan rantau pantai. Maka kami melihat ³ sebuah jazirat. Lalu aku dapatkan jazirat itu di dalamnya ada tiga orang. Sudah itu lalu aku berjalan. Lama-lama berjumpalah dengan nama Datuk Pangayunan ⁴; berjabat tangan, serta kami tanyakanlah tuan hamba, jawabnya Datuk Pangayunan "Hamba hendaklah masuk guru kepada tuan hamba." Jawabku akan dia "Tiadalah bahwa kami kuasa
- 10 mengajar tuan hamba. Jikalau begitu, baiklah tuan hamba dapatkan ke Ulu Pasai, kau tahu betul yang bernama Datuk Barul, karena Syaikh kami." Kemudian bercerailah keduanya. Lalulah kami ke Keling bertemu dengan mayat ⁵ Raja Keling yaitu ditaruh di atas kendaraan. Maka ia beranyut ke sana ke mari. Yang lagi di dalamnya itu kendaraan ada seorang pepatihnya. Maka lalu kami kata akan dia "Ya Patih
- 15 Keling, janganlah engkau membuat yang demikian itu; baiklah engkau masuk Islam."

1 انشأ (Wehr, p.90: following)

2 "Praise be to Allah, the Creator of all things"

3 sic

4 see p.E 14 note 2

5 مذبذب

E 14 and bade farewell. Then he¹ set out. After travelling for some time, he came across a sage. This sage greeted him asking "Whither are you bound?" He answered "I am taking a rest." The sage said "I will become your follower." He replied "Praise be to Allah, the Creator of all things."

They walked along the shore and presently a peninsula came into view. When they reached it, they found three people there. They walked on. After some time they came across a man named Datuk Pangayunan²; they shook hands, and asked him [a question]. Datuk Pangayunan replied "I would like to have you as my teacher." Shaikh Nuruddin³, however, replied "I am not competent to teach you. It would be better for you to go to Ulu Pasai to find our Shaikh named Datuk Ba [h]rul." The two of them parted. Shaikh Nuruddin went to Keling⁴ to find the corpse of the ruler of Keling, which is kept on a vehicle which was being taken from place to place. And within the vehicle there was a minister⁵, to whom he said "You must not do these things; you had better become a Muslim".

¹ Here and subsequently, in order to be consistent, the personal pronouns are harmonised with the context.

² see J.Edel, o.c. p. 252-253: Pangeran Pangayunan = P. Panjunan = Maulana Baghdad = Maulana Abdurrahman = P. Palalangon = Dipangayun = Son of the Sultan of Baghdad. See also p.E 39 below

³ MS jawabku

⁴ The coast of Coromandel (South India) See: Klinkert, p.793

⁵ MS pepatihnya

- M 15 Menyahut Patih Keling "Baiklah hamba masuk kepada agama¹ Islam." Lalu kami ajar kalimat syahadat. Setelahnya ia patih Keling khidmatlah akan daku. Maka lalu aku berjalan hingga sampai ke negeri Pakungwati yaitu negeri Cerbon; yang dimaksudkan jiarah kepada Syaikh Makdum yang digelar Pangeran Makdum; ia aslinya dari Atas Angin² yang dahulu
- 5 datangnya ke negeri Cerbon beristit³an di dalam kampung Makdum. Serta datang, lalu ia Bulkia berjabat tangan dengan Pangeran Makdum. Setelah bersemayam, Pangeran Makdum tanya "Ya tuan hamba, apakah yang dimaksudkan akan di-kau?" Kata Bulkia "Yang hamba maksudkan masuk guru kepada tuan hamba." Lalu mengaji kitab nama Samarkandi⁴ sampai diajar kepada Dorratnya⁵. Lama-lama khatamlah mengaji itu. Lalu sembahlah ia Bulkia kepada gurunya nama Syaikh
- 10 Makdum yaitu Pangeran Makdum "Tambahilah rasiannya yang telah tuan ajarkan ini." Maka sabda ia Syaikh Makdum "Tiadalah kami kuasa menambahi dari pada yang telah kami berikan kepada kamu; karena tuan hamba kami pandang sudahlah selesai akan hal kepada ilmu Sufi. Sebabnya janganlah tuan khawatirkan." Maka kata Bulkia "Betul sabda tuan hamba; tetapi hamba mendengar dari pada orang yang hak, jika-lau sudah tahu akan hal barang
- 15 sesuatu belum dituntut kepada suatu Syaikh, maka niscaya-lah ilmu itu belum lagi sempurna."

1

ایم

² = lands "to its windward"; persian: zir-bad (Wilk.I,33).

³ استيطان (Wehr, p.1080 : settlement; settling down)

⁴ see p.E 15 note 3 : a name of a famous book on Islamic catechism, written by Abu l-Laith Muhammad ibn Abu Nasr b. Ibrahim as Samargandi (+ 985 AD).

⁵ Dorrat (MS ذرات) = 'the Pearl' : a short commentary on Islamic creed written by Abu 'Abd Allah Muhammad ibn Yusuf as Sanusi al Hasani (+ 895 AH = 1489/90 AD) cf. L.W.C. van den Berg "Het Mohammedansche godsdienstonderwijs op Java en Madagga en de daarbij gebuilde Arabische boeken" TB 31 (1986) 538

E 15 The Patih Keling replied "Good, I will become a Muslim."
 Bulkia¹ taught him the Muslim creed. After Patih Keling
 had paid homage to him, Bulkia set out and eventually reached
 the city of Pakungwati which was in fact Cheribon. His ob-
 ject was to go on a pilgrimage to Shaikh Makdum² who bore
 the title of Pangeran Makdum. Shaikh Makdum originated from
 a land in the west, he had arrived in Cheribon earlier, and
 settled down in the Makdum quarter of the city. When Bulkia
 arrived, he shook hands with Pangeran Makdum.

When they were seated, Pangeran Makdum asked "What is your
 desire?" Bulkia replied "I want you to be my teacher." So he
 studied the book named Samar Kandi³ and proceeded to the commentary
"Dorrat"⁴. In the course of time he completed his studies. Bulkia
 then said to his teacher "Give me further instruction in addition
 to what you have taught me." Shaikh Makdum however replied. "I
 am not able to add anything to what I have taught you. I see that
 you have completed your studies in Sufism. So do not worry about
 that." Bulkia replied "What you say is true. But I have heard from
 someone qualified [to give advice] that knowledge of something which
 has not been reinforced by the teachings of a shaikh, remains
 incomplete."

¹ MS kami

² Makdum: Ar. Makhdum: "Master" as a title given usually to men
 of religious learning. (Wilk. II, 93)

³ a name of a famous book on Islamic catechism, written by Abu l-Laith
 Muhammad Ibn Abu Nasr b. Ibrahim as Samargandi (died 985 AD) cf
 L.W.C. van den Berg "Het Mohammedaansche godsdienstonderwijs op Java
 en Madoera en de daarbij gebruikte Arabische boeken" TBG 31 (1886) p. 537.

⁴ Dorrat = "The Pearl": a short commentary on Islamic creed by Abu
 'Abd Allah Muhammad ibn Yusuf as Sanusi al Hasani (died 1489/90 AD).
Ibid., p. 538.

- M 16 Lalu sabda Syaikh Makdum kepada Bulkia " Baiklah tuan hamba jalan-jalan, disanalah insya Allah ta'ala¹ dapat akan rasia yang di dalam Samarkandi." Maka Bulkia memohon diri serta berjabat tangan, berjalanlah ia Bulkia dengan Patih Keling. Syahdan,
- 5 adalah seorang laki-laki nama Ki Gede ing Babadan; ar-
tinya yang nama demikian itu
kata Melayu Datuk Tukang Tebas, yaitu setengah bimbang²
hatinya melihat
tanamannya bunga cempaka layu, sampai melalaikan makan dan tidur, dari sebab
sangat syu'ulnya³ akan tanaman itu. Akhir-akhir ia ber-
kata " Jikalau ada seorang
cakap ia akan menjahterakan⁴ sebagai dahulu, maka aku
tiadalah kuasa
- 10 membalas akan dia melainkan anakku dua isteri mana yang
dipilihnya." Alai-alai⁵
Bulkia datang kepada rumahnya Ki Babadan, lalu memberi
salam dengan musafat.⁶
Maka Ki Babadan menegur kepada Bulkia " Siapalah tuan hamba ini, dan dari mana asal
tuan hamba? Karena barulah pernah melihat tuan hamba;
di negeri Cerbon
tiadalah sebagai tuan hamba ini." Segera Bulkia menyahut
kepadanya " Aku ini
- 15 tiadalah ketahwen⁷ asal kami." Lalu Bulkia tanya " Aku
tilik tuan hamba ini adalah

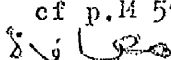
1 It is a very frequent ejaculation amongst Muslims; the so called istigna; it means "If it should please Allah Most High" (cf. Dict. Islam, p. 213)

2 

3 = mournful (Wilk. II, 494)

4 sic

5 = at last(?)

6 = cordiality, sincere attitude (Wehr, 519 :  cf p. 450 nt 2)

7 peculiar form

E 16 Then shaikh Makhdum instructed Bulkia "Go wandering, and there, so be it, please Allah Most High, you will gain the secret hidden in [the book] Samar Kandi." Bulkia took leave, shaking hands. He set out together with Patih Keling.

We relate now the account of a man named Ki Gede ing Babadan¹, which in Malay means: Datuk Tukang Tebas². He was sorrowful when he saw that the chempaka³ flower which he had planted had wilted. He neither ate nor slept, so worried was he about the flower.

At last he said "If there is someone who will undertake to restore it to its former condition, the least I can do to repay him is to let him choose one of my two daughters to be his wife."

At last Bulkia approached the house of Ki Babadan, greeted him sincerely. Then Ki Babadan addressed Bulkia, inquiring "Who are you and where are you from? Because I have never seen anyone like you before in Gerbon." Forthwith Bulkia replied " I do not know my origins" He continued, "I see that you are

¹ Similar account on Ki Gede Babadan see B.C , p. 84-85 (Appendix II p.172)

² Datuk Tukang Tebas, lit: Sir The Cutter.

³ chempaka: name given to the frangipanni, Plumiera acutifolia (Wilk. I, 205, s.v. chempaka).

M 17 yang menjadi duka-nestapa; hamba hendak tahulah akan kare-
nanya." Maka Ki Gede menyahut

" Adapun yang menjadi kami susahkan ada pada kami seba-
tang tanaman bunga cempaka¹

namanya, sekarang ini sudah sangat layunya hampirkan mati;
maka yaitu barang

siapa cakap menjahterakan tanaman ini baik sebagai dahulu,
maka hamba tiadalah

5 kuasa membalas akan dianya melainkan anak hamba dua isteri²
ini mana yang dipilihnya,

niscaya hamba berikan anak hamba itu." Maka sabda Bulkia
akan Ki Gede ing Babadan

" Janganlah tuan hamba menjadi duka cita; insya Allah ta'
ala tiadalah sampai mati

tanaman cempaka itu." Kemudian Bulkia memberi salam lalu
berjalan. Setinggalnya Bulkia,

tanaman cempaka itu baik sebagai semula. Serta Ki Gede me-
ngelihat kepada tanaman

10 itu, jadi hatinya suka-cita dari sebab baik bagai semula.

Maka [Ki] Gede

berkata-kata sendiri " Jikalau begitu seorang laki itu
hamba kirakan aulia³ Allah ta'ala

karena besar sekali keramatnya. Dimanalah perginya tuan
itu?"

Syahdan,

maka Bulkia yang berjalan itu lalulah ada membuat sebuah
rumah kecil dibuat

15 pondok⁴; nama tempt itu Gharib.⁵ Tiada antara lama, ma-
ka segeralah Ki Gede

¹ name given to the frangipanni, *Plumiera acutifolia* (Wilk.
1,205) see p.E 16 note 3

² = female

³ Ar. pl. of wali = saints; man of saintly life; occasionally
as a plural (Wilk. I, 53).

⁴ غريب

غريب⁵ strange, foreign
(Wilk. I, 365; see p.E 17 n.3)

E 17 sad; may I know why?"

Ki Gede replied "The reason why I am sad is because I have a chempaka plant; now this flower has wilted, it is almost dead. Whoever will undertake to restore it to its previous condition, then to repay him the least I can do is to let him choose one of my two daughters, whom I will give to him."

Bulkia said to Ki Gede Babadan "Do not be sad; if it pleases Allah Most High, the chempaka flower will not die." Bulkia then bade farewell and set out.

When Bulkia had left, the chempaka flower was restored to its previous state. As soon as Ki Gede saw his plant, he was delighted, because it was as good as it had been before. Then he said to himself "I think that man must be a saint¹ of Allah Most High; because his miraculous power is great indeed. Where did he go?"

We now come to the account of Bulkia, who [after travelling some time stopped and] constructed a small house, a pondok² in a place named Gharib.³

Before long, Ki Gede

¹ MS aulia

² pondok = hut (Wilk, II, 277)

³ Gharib = strange, foreign, uncommon (Wilk. I, 365, s.v. gharib).

- M 18 Babadan mencari kepada Bulkia dari sebab ketika tanaman itu hampirkan mati, menjatuhkan perjanjian kepada seorang laki-laki muda hendak memberikan salah satunya anak isteri¹ yang dua. Akhir-akhir seorang laki-laki itu didapatnya ada di tempat nama Gharib. Setelah berjumpa lalulah memberi salam serta berjabat tangan, lalu kata Bulkia "Apalah
- 5 kehendak tuan hamba kemari?" Menyahut Ki Gede "Sebab hamba mengadap kepada tuan hamba, dari hamba telah berjanji akan hal tanaman hamba sekarang ini sudahlah baik sebagai semula. Maka hamba menyembahkan anak dua isteri mana yang tuan pilih salah seorang."
- Lalu Bulkia menyahut akan dia "Baiklah itu seorang yang muda." Lalu dinikahnya. Yaitu mula-mula Bulkia bersuami.² Tetapi dengan dia tiadalah berwalad.³ Lama Bulkia ada di Gharib.
- 10 Intikal⁴ ia ke Gunung Sembung. Di situlah istitannya⁵. Tetapi dari sebab tersyohor ada seorang aulia Allah banyak keramatnya, maka digelarnya Bulkia itu Suhunan Gunung Jati. Adapun artinya nama Suhunan itu : jungjungan dipertuan yang semayam di atas Gunung Jati. Adapun Gunung Jati itu lain dari pada Gunung Sembung. Tetapi Gunung Jati itu tempat tepekur meratib⁶ akan Tuhannya.
- 15 Arti 'meratib' itu : meng/dampingkan dirinya kepada Rabb al-'alamin."

1 = female (cf p.M 17 note 2)

3 see p.E 18 note 2

4 = removal (Wehr,p.995)

6 ratib = a mystic exercise based on the repetition of a religious formula such as "He is God ", Hua Allah (Wilk.II,318) see also: Syed Naguib al-Attas, Some Aspects of Sufism As Understood and Practised Among the Malays (Singapore, 1963) p.60ff

2 married; usually for a woman; suami = husband (Wilk. II,490).

5 settlement (Wehr,p.1080)

E 18 Babadan set off in search of Bulkia, because when his plant had wilted and nearly died, he had made a promise to give one of his two daughters to the young man [who would undertake to restore the plant to its former condition]. At last he found the man in the place named Gharib.

When they met, they greeted each other and shook hands; Bulkia asked "Why have you come here?" Ki Gede replied "The reason I have sought you out is because of my promise. My plant is now restored to its former condition. I come, therefore, to let you choose one of my two daughters." Bulkia answered "Then let it be the younger one." And he married her. That was the first marriage of Bulkia, but from her he had no children.² Bulkia dwelled in Gharib for some time. Afterwards he moved to Mount Sembung. There he settled down.

But when word spread that he was a miracle-working saint of Allah, Bulkia was given his title of Suhunan Gunung Jati. Now this name Suhunan [Gunung Jati] means: His Highness the Lord who resides on Mount Jati.¹ Mount Jati is not the same as Mount Sembung. Mount Jati was a retreat for meditation and recitation of mystical chants to the Lord. The meaning of meratib is bringing one self close to the Lord of the Universe.

¹ Suhunan (Jav.) lit. means 'one who is supported on the head,' the equivalent of Malay Junjungan dipertuan (see above p.M4).

² Disagrees with Hikajat Hasanoeddin (Edel, 98;62) and Sejarah Banten Rante-rante (Edel, 99): from this marriage he begat M.Sah=Seda ing Lahutan (Edel, 255 no.2). This hikayat S.G. Jati seems to suggest the legitimacy of S.G. Jati's power descending from Majapahit (cf. p.E 36) and extending to Pajajaran (cf. p.E 37).

- M 19 naza Wasal¹
 Syahdan,
 bahwa adalah seorang nama Ki Penderesan, artinya Penderesan
 itu tukang
 mengambil tuak. Tiadalah lain perbuatannya melainkan mengun-
 bil tuak. Dan adalah baginya
- 5 sebutan yaitu dinyanyikan. Inilah yang dikata 'Jauh nampak,
 hampir tiada nampak'.
 Maka ada satu hari Suhunan Gunung Jati jalan-jalan ke /h/utan,
 mendengar orang
 nyanyi di atas pohon kabong²; serta nyanyi seperti yang
 telah tersebut. Maka
 Suhunan mendengar akan nyanyinya Penderesan, maka kata Su-
 hunan dalam hatinya
 "Aku kira ini orang ada lagi kapir³" Lalu ia menegur a-
 kan Ki Penderesan "Hai,
- 10 orang tukang tuak, diamlah engkau dahulu." Sabut Penderes-
 an
 "Apalah kehendakmu?" Sabda Suhunan Gunung Jati "Jangan-
 lah salah citamu karena
 apa sebab aku ber/h/entikan dikau dari sebab amat suka
 aku akan nyanyimu.⁴ Baiklah
 aku ganti dengan nyanyi yang baik daripada nyanyi engkau."
 Maka kata Penderesan
 "Tiadalah aku berikan; barangkali tiada baik." Lalu sab-
 da Suhunan Jati akan dia
- 15 "Inilah baca kalimat dua syahadat." Setelah itu lalu Su-
 hunan bersabda

1 = This Chapter

2 = sugar palm, Arenga Saccharifera (Wilk.I,487;Klinkert,742)

3

4 = your singing.

E 19 There was a man named Ki Penderesan,² which means toddy tapper. He was engaged full-time on the tapping of toddy. He had a song called "Far away it is visible, near it is invisible."

Once upon a time Suhunan Gunung Jati was walking in the forest, when he heard a man singing in a sugar palm tree the song mentioned above. When the Suhunan heard the song of the toddy tapper, he said to himself "I think this man is still an unbeliever." Then he asked the toddy tapper "Toddy tapper, be silent for a while". The toddy tapper answered "What do you desire?" Suhunan Gunung Jati said "Do not misunderstand me; the reason why I stopped you singing is because I very much enjoyed your singing. Let me exchange your song for one which is better." The toddy tapper however rejoined "I will not allow that; perhaps [the new song] is no good." Suhunan Gunung Jati answered "Recite these two sentences of the Muslim creed." Then Suhunan [Gunung Jati] continued

¹ MS haza fasal = this [begins] a chapter

² This episode is similar to the story of Suhunan Geseng, Cf. Dr. D.A. Rinkes "Heiligen van Java III" TBG 53 (1911) 269-300 (see Appendix III, pp. 173ff).

M 20 pula akan dia " Sukakah atau tiada akan kalimat dua syahadat?" Jawab Penderesan

" Akan hal itu, suka tiada¹, tiada sukapun tiada." Maka lalu Penderesan nyanyi

kembali di atas pohon kabong. Maka Suhunan menyeru² pula akan Penderesan.

Menyebut ia dengan nempelak³nya kata ia " Apalah karena-mu⁴ lagi-lagi menyeru aku?"

5 Maka Suhunan sangat ia temerasa⁵, lalu ia kata akan dia " Jika tiada

percaya, baiklah engkau coba." Maka jawabnya Penderesan " Sekalipun demikian,

karena belum aku ketahuikan, kenyataannya beda⁶ seperti do'aku ini." Lalu sabda Suhunan

" Istimewa pula kalimat dua syahadat jangan sementara dibuatnya mengambil tuak.

Jikalau dibuatnya do'a ini kepada sekalian perbuatan kita, niscayalah diperolehnya."

10 Maka datanglah Ki Penderesan asyik⁷ hatinya daripada mendengar titahnya Suhunan.

Maka sembahlah Penderesan " Marilah tuan ajarkan kalimat dua syahadat itu

akan daku." Maka segera-segeralah Suhunan mengajarnya kalimat dua syahadat.

Penderesan mengatakannya⁸. Setelah itu Suhunanpun baliklah ke tempat

kediamannya yaitu Gunung Sembung. Ki Penderesan tinggal lagi di atas

15 pohon kabong. Setelahnya memanjat kabong, balik ke rumahnya bertemu

1

بَايَ

2

مَسْرُوعٌ

3

تَمْلَقُ

tempelak = twit, twitting reproaching (Wilk.II, 562)

4

كُرَانِ

(-mu doubtful reading) 5

شَرَابٌ

6

(Wilk.I, 97: beda; *ibid.* 98: often written *bedza* though not an Arabic word).

7

عَاشِقٌ

(Wilk.I, 50: ashik = impassioned)

8

مُتَكَلِّفٌ

(corrected into مُتَكَلِّفٌ by hand of vdT.); see LOr 3300a, copy of Rair.Mal.30 at Leiden, p.8

E 20 "Do you like the Muslim creed or not?" The toddy tapper replied "As for that matter, I neither like it nor dislike it." Whereupon he continued to sing in the sugar palm tree. The Suhunan [Gunung Jati] called the toddy tapper again, who answered reproachfully¹ saying "What is the reason that you keep on calling me?" The Suhunan was very indignant² he said "If you do not believe me, you had better try it." The toddy tapper replied "Even so, and I do not yet know it, in reality your prayer differs from mine." The Suhunan added "I would especially say that these two sentences of the Muslim creed should not be recited while you are tapping toddy. If this prayer is used for anything we want done, it will certainly come to pass."

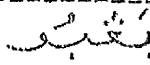
These words of the Suhunan raised in the toddy tapper a great desire. He spoke "Teach me the two sentences of the creed." Forthwith the Suhunan taught him the creed. The toddy tapper recited it.

Then the Suhunan set off to return to his residence on Mount Sembung. The toddy tapper remained in the sugar palm tree. Then he climbed down from the tree, and went home to his

¹ MS nempelak see p.M 20 note 3

² MS temerasa


- M 21 dengan isterinya. Lalu ia berkhabar kepada isterinya "Perihal nya/ny/i kami itu sekarang ini sudahlah diganti oleh seorang tuan-tuan dengan kalimat dua syahadat." Sahut isterinya " Baiklah baca, aku ingin mendengarnya." Maka Penderesan membacanya pada kalimat dua syahadat, lalu kata isterinya " Marilah kamu tunjukkan akan daku."
- 5 Lalu dikhabarnya kalimat dua syahadat. Maka jadi keduanya itu masuk agama Islam. Sesudahnya itu Ki Penderesan balik ke tempatnya mengambil tuak; menengokkan tuaknya, lalu dipanjatnya. Ditengok bambu¹ tempat tuak itu dilihatnya kering tiada sekali airnya. maka Ki Penderesan sangatlah misykilnya². Jadi be/r/sungutlah kata Penderesan " Inilah ruginya tuan itu jadi mengania/ya/kan orang. Rugilah modal kami. Apakah 'akal yang dibuatnya?"
- 10 Makin lalu ingatnya akan nyanyinya dahulu. Maka dibacanya "dari jauh³ nampak, hampir tiada nampak tingginya." Kabong itupun kering. Maka jadi mangkin marahlah hatinya. Lalu bambu⁴ tempat tuak itu dihempaskanlah ia ke bawah. Maka pecahlah ia te/r/siar ke sana ke mari [yang] di dalamnya itu. Maka dilihatnya yang te/r/siar itu melainkan permata yaitu intan-jumanten⁵, jamrut,⁶ biduri⁷, emas dan perak. Maka Ki Penderesan melihatnya akan dia
- 15 tercenganglah daripada amat heran lagi ta'ajub. Maka segera-segeralah Penderesan memungutnya

1  = note 4

3  (sic)

5 = diamond, emerald, very precious stone (Wilk. I, 483)

6 = emerald (Wilk. II, 656) 7 = beryl, opal (Wilk. I, 138; Klink., 149).

2  (Wilk. II, 156: perplexed)

4 = note 1

E 21 wife. Then he told his wife how "A gentleman has substituted the creed for our song." His wife replied "Please recite it. I should like to hear it." The toddy tapper recited the two sentences of the creed. His wife exclaimed "Teach me will you?" Whereupon he taught her the two sentences of the creed. Thus both of them became Muslims.

Thereupon the toddy tapper returned to the place where he tapped toddy to inspect it. He climbed [the sugar palm] and looked into the bamboo in which the toddy was collected. He saw that it was bone dry. The toddy tapper was perplexed. He complained "This is the misfortune which that gentleman inflicts on people. My outlay has disappeared. What kind of trick is this?" Then he recollected his song from before. So he recited. "Far away it is visible, near it is invisible." The sugar palm tree remained dry. The toddy tapper became angrier and angrier. He threw the bamboo toddy container down. It broke, and the contents were spilled all over the place. He saw that what had been spilled was none other than precious stones, emeralds, beryls, gold and silver¹. At the sight of these, the toddy tapper was taken aback with astonishment. At once he gathered them up,

¹ To be able to work miracles is a sign of the supernatural power attributed to a saint. See also below pp. E 23, 28, 29. Cf. J.A. Subhan, Sufism Its Saints and Shrines (New York, 1970), p. 108.

- N 22 serta kata-kata dengan sendirinya " Jikalau begitu, orang itu lebihlah. Di manalah tempat kediamannya?"
Jadi datanglah hatinya Penderesan takut lagi kasih akan Suhunan. Lalu Penderesan pulang ke rumahnya bertemu dengan isterinya serta mengkhabarkan sekalian hal-hal-hal¹nya " Ingatlah¹ demikian itu " kata isterinya " Akulahpun amat heran akan keramatnya
- 5 Suhunan Gunung Jati itu." Maka kata Penderesan " Potonglah seekor ayam² dan masak nasi, kita sembahkan kepada tuan itu." Maka ia menangkap seekor ayam³ halnya ia ada lagi kecil lalu dipotong. Setelah dihabiskan bulunya lalu dibakarnya. Setelah masak nasi dan ayam⁴ itu, setengahnya dimasak berkokoklah ayam⁵ itu. Setelahnya masak, maka segeralah Penderesan mencari kepada tempat kediamannya. Berjalan ia lalu
- 10 mendaki gunung Sembung, menuju Suhunan. Betul ketika itu ia setengah sembahyang. Setelah lepas sembahyang, menciumlah akan kakinya Suhunan. Maka bersabda Suhunan " Dari manalah kamu ini?" Lalu menyembah Penderesan " Hambalah yang tu-an ajar akan kalimat dua syahadat itu serta dengan persembahannya yakni aluannya⁶. " Lalu bersabda Suhunan kepadanya " Jikalau kamu sudah syahadat, ketahuilah olehmu dan jalankan olehmu akan rukun Islam yang lima , karena
- 15 itu wajibah di atas hamba Allah itu : membuatnya pertamanya syahadat, dan sembahyang lima waktu ,

1 *hal-hal*

2 = notes 3,4,5 :

hal-hal

6 = haluan (Ar. halwan) : honorarium, present (Wilk.I,391)

E 22 saying to himself "This indicates that that man must have superior powers. Where does he live?" So it came about that the toddy tapper was moved to respect and love the Suhunan.

The toddy tapper went home, met his wife, and related to her what had occurred. "Remember what happened" said his wife "I am greatly astonished at the miraculous power of Suhunan Gunung Jati."

The toddy tapper ordered his wife "Kill a chicken and cook some rice; we will offer them to the gentleman." She caught a chicken, which was still small, and killed it. After the chicken had been plucked, it was roasted. While the rice was being cooked and the chicken was being roasted, the latter crowed. When it was ready, forthwith the toddy tapper set out to seek the abode [of Suhunan Gunung Jati]. He walked on and ascended Mount Sembung to seek the Suhunan. It happened that at that moment the Suhunan was performing his prayers. When the prayers were over, [the toddy tapper] kissed the feet of the Suhunan, who asked "Where do you come from?" Whereupon the toddy tapper replied "I am the one to whom you taught the two sentences of the creed - here is a gift for you, a present." The Suhunan answered "If you have recited the creed, then acquaint yourself with and adhere to the five pillars of Islam; because these are obligatory on every servant of Allah: firstly to profess the creed; to perform the five daily prayers,

M 23 dan puasa bulan Ramadhan dan memberi zakat dan naik haji ke Makkah, jika kuasa berjalannya." Jawabnya Penderesan " Segala kurnia tuanku yang diajarkan akan hambamu, sudahlah hamba junjung¹ di atas kepala." Setengah bercakap, Suhunan membuat daun rumput dibuatnya sebagai cincin dan sebagai gelang

5 dan anting-anting, ditaruhnya di dalam bakul Penderesan. Maka ia memohon diri. Sabda Suhunan " Akan hal pemberi muridku, terimakasihlah aku; dan itu bakul jikalau ada di jalan, janganlah kamu bukakan tudungnya." Ki Penderesan pulang ke rumahnya, lalu teriak ke isterinya, kata Penderesan " Kami suda/h/lah berjumpa dengan Suhunan, dan ini bakul , ketika ada di jalan, ditegahnya benar-benar dibuka

10 tudungan : apalah ambilannya." Lalu bakul itu dibukanya. Setelahnya dilihatnya di dalam itu menjadi emas sekaliannya dan berpadan dibuat pakaiannya anak kecil. Jadilah Penderesan kaya. Lalu Ki Penderesan dermawannya lagi 'ibadat. Akhir-akhir Penderesan beranak laki-laki. Setelah besar ia, baiklah budi-basanya, lagi membuat segala kebajikan dan turut perintah ibu-bapanya.

15 Syahdan,

E 23 to keep the fast during the month of ramadzan¹; to pay the religious tax; and to perform the pilgrimage to Mecca, if you are capable of doing so." The toddy tapper answered "I shall scrupulously obey the injunctions with which you have favoured me."

As they were talking, the Suhunan made from blades of grass a ring, a bracelet and earrings, and put them in the basket of the toddy tapper, who then took his leave.

The Suhunan said "I thank my disciple for his present. Do not raise the lid of the basket during your journey home." The toddy tapper returned home, and called out to his wife saying "I met the Suhunan, he strictly forbade me to open this basket on the journey to see what was in it."² Thereupon they opened the basket. They saw that the contents had all turned into gold³ [ornaments] of a size suitable for a small child to wear. Thus the toddy tapper became rich. He was very generous, and conscientiously performed his religious devotions. Eventually he had a son. When the son grew up, he proved to be a good boy, well mannered and obedient to his parents.

¹ The ninth month of the Muslim calendar, the fasting month. (Wilk.II, 305,s.v. ramadzan).

² MS apalah ambilannya. Is ampilan (Jav.) intended?

³ see p.E 21, note 1.

- M 24 bahwa inilah ada seora/ng7 nama Raden Said¹ anak Tumeng-
gung Tuban,
yaitu Raden Said berbuat rumah kecil dengan kedua isteri-
nya ada di tepi
sungai Kali Jaga. Tapi rumah itu mendamping ke pantai dan
dua orang
muridnya dengan keras rixadatnya² yakni mengurangkan ma-
kan dan tidur
- 5 dan minum. Lama dan kelamannya masyhurlah banyak keramat-
nya menjadi tanda aulia
Allah. Maka digelar Raden Said itu Suhunan Kali Jaga. Ma-
ka ada satu malam
lepas sembahyang 'isya, [ia] bersabda kepada dua murid-
nya " Marilah kita mengelihat
wayang." Jawab dua murid itu "Ya tuanku, dima/na7lah a-
da itu wayang?" Sabda Suhunan
" Itu ada di negeri Demak. Jikalau engkau tiada percaya
akan kami, lihatlah kamu
- 10 kepada itu wayang. Itulah diannya³ nampak dari sini. "
Segera menyembah dua murid
" Betul diannya itu nampak dari sini, tapi karena negeri
Demak itu jauh,
jikalau kita dapatkan niscaya te/r7lampaulah wayang itu."
Maka tersenyum Suhunan
Kali Jaga serta kata " Baiklah engkau keduanya pegangkan
punca bajuku;
tapi jangan terkelip-kelip; kejamkan kedua matamu hingga
sampai ke negeri Demak."
- 15 Segera berjalan, sekejap matapun tiada, sudah tiba ke
negeri Demak.

1 سید

2 ریاضت

3 دیانت

see p. 24 note 3

E 24

Now there was a man named Raden Said, the son of the regent¹ of Tuban. This Raden Said built a small house for [himself and] his two wives on the banks of the Kali² Jaga. This house was near the shore, and two of his disciples [also lived there]. They were strict ascetics,³ that is, they denied themselves food, sleep and drink.

In the course of time he became famous because of his great powers, a sign that he was a saint of Allah. Raden Said was named Suhunan Kali Jaga⁴.

One evening after the evening prayers, [Suhunan Kali Jaga] said to his two disciples "Let us go to see a wayang.⁵" The disciples asked "Sir, where are they holding a wayang performance?" The Suhunan answered "In the city of Demak. If you do not believe me, just look over there at that wayang; there is the light, you can see it from here." The two disciples replied "Indeed, the light is visible from here; but since Demak is so far away from here, the wayang play will be over when we arrive there." Smiling Suhunan Kali Jaga said "You two hold the edges of my shirt; but don't look; close your eyes tightly till we reach Demak." They set out; and in the twinkling of an eye⁶ they arrived in the city of Demak.

¹ MS Tumenggung (Wilk.II,561,s.v. Temenggong); An official of very high rank in a Malayo-Javanese state. In Java: a regent, or divisional administrator ranking after an adipati and ngabehi but with much the same power.

² = River (Jav.).

³ MS riyadatnya = riadzat (Wilk,II,337): self mortification; represent: Muslim self-discipline for the purpose of teaching indifference to the pains and comfort of the world.

⁴ In the Jav. tradition well-known as an innovator of wayang (see L. Serrurier, De Wajang Poerwa, (Leiden, 1896)p.51; usually also in connection with his son Pangeran Panggung, see Dr. D.A. Rinkes, "Heiligen van Java V" TBG54 (1912) 135-207.

⁵ Shadow play.

⁶ Travelling at miraculous speed is a feature of anecdotes about Sufis. cf. e.g. Russel Jones, Thesis, 29,281-31; Subhan,o.c. p.110.

- M 25 Maka kedua murid terlalu ajaib dan heran akan keramatnya gurunya daripada segeranya¹ datang ke negri Demak. Malnya tukang wayang itu belumlah membuatnya. Sekira-kira sudah dini² hari sabda ia akan muridnya " Marilah kita balik pulang ke Cerbon; barangkali ketahu/an/ orang di sini, karena kita bukan orang Demak." Sahutnya murid yang seorang " Ampunlah tuanku
- 5 hamba suka sekali kepada kelakuan³ wayang ini; sangatlah hamba ingin ketahui akan selesainya." Kata Suhunan " Jikalau begitu, aku tinggalkanlah akan dikau." Sekejap mata Suhunan Kali Jaga sudahlah sampai ke tempat kediamannya di pantai sungai Kali Jaga serta dengan seorang murid. Setelah siang hari murid yang seorang tertinggal di negeri Demak itu jadi gegahlah⁴ ramai orang negeri Demak itu melihat seorang itu,
- 10 Lalu ditanyanya murid itu, kata mereka itu " Dari manalah tuan hamba ini?" Jawab murid itu " Hamba orang dari negeri Cerbon, mengikut kepada guru hamba melihat wayang ini. Sekira-kira dini⁵ hari, guru hamba pulang ke Cerbon. Hambapun tiada mengikut pulang dari sebab amat suka akan wayang itu." Akhir-akhir dari sebab gegak⁶ ramai negeri Demak, sampai kadenger⁷ oleh Sultan Demak. Lalu ia keluar dalam majelis; berlambaklah⁸ bala
- 15 tenteranya di hadapan Sultan Demak, lalu sabda ia kepada pati/h/nya

1 سبب

2 = 5

دوب

3 = lakun, lakuan : the acting or illustrative narration (on stage screen or dancing floor) of any story. (Wilk.II,7)

4 = noise (Wilk.I,336)

6

سبب

7 sic

8 = pile, heap (Wilk.II,10)

E 25

The two disciples were astonished by the supernatural power of their teacher, which brought them to Demak in a trice, so that they arrived before the wayang performer had even begun. At about dawn¹ the Suhunan said to his disciples "Let us return home to Cheribon for fear it becomes known that we are not Demak people." One disciple replied "I am sorry Sir, I like this story very much; I really would like to know how it ends." The Suhunan answered "Then I will leave you."

In a trice Suhunan Kali Jaga together with the other disciple had arrived back home on the banks of the Kali Jaga.

In the morning the people of Demak were in uproar when they found the disciple who was left behind. They asked him "Where are you from?" The disciple replied "I am from the city of Cheribon; I accompanied my teacher here to watch this wayang performance. At about dawn, my teacher returned to Cheribon. I did not return home with him, because I was so engrossed in the wayang performance.

Eventually the uproar in the city reached the ears of the Sultan of Demak. He went into the place of assembly, where his people were gathered together before him, and said to his vizier²

² MS pati[h]nya = vizier, minister of state (Wilk.II,219).

¹ The time at which the wayang performance ends.

- M 26 " Aku dengar ada seorang laki-laki orang Cerbon. Baiklah panggil ke mari." Setelah sampai murid itu di hadapan Sultan Demak, bertanya ia kepada ia¹
- " Engkau sungguh-sungguh orang mana?" Segera² menyahut orang itu " Hamba tuanku pacal³ dari negeri Cerbon."
- Maka lalu titahnya Sultan Demak kepadanya " Siapalah tuanmu?" Menyembahlah
- 5 murid itu "Sembah patik di bawa/h/ duli tuanku perihal titah tuanku tanya kepada patik tuanku. Adapun nama tuanku yaitu digelar Suhunan Kali Jaga."
- Sabda Sultan Demak "Dimanalah sekarang ini tuanmu itu?" Sembah murid "Adapun tuan hamba itu sudahlah pulang balik ke Cerbon ketika tadi dini⁴ hari!"
- Maka lalu bersabda Sultan Demak kepada anaknya yang menjadi yamtuan muda
- 10 "Pergilah engkau kepada gurunya orang ini ke negeri Cerbon sekarang ini jua. Jangan tanya lain melainkan engkau tuntutlah serta berguru tanyakan pasal iman. Santeri, antarliah anakku ini, tunjukkan kepada gurumu." Sahut santeri "Baiklah, dengan izin tuanku." Maka yamtuan muda memohonkan diri akan ayahdanya, lalu turun ke perahu dengan sekalian rakyatnya. Tiadalah lama sampai ke negeri Cerbon.
- 15 Kata yamtuan muda "Santeri, mana istana guru engkau? Tunjukkanlah kami akan dia."

1 we should expect : nya

2

3 pacal = humblest of slaves (Wilk. II, 189)

4 



E 26 "I hear that there is a man from Cheribon[here]; you had better summon him." When the disciple appeared before Sultan of Demak, the Sultan asked him "In truth where do you come from?" The disciple answered "I am a servant from the city of Cheribon." The Sultan continued "Who is your master?" Whereupon the disciple replied "The answer to your majesty's question about my master is that his name is Suhunan Kali Jaga." The Sultan of Demak asked "Where is your master now?" The disciple replied "My master set off at dawn this morning to return to Cheribon." Thereupon the Sultan ordered his son the crownprince. "Go to the teacher of this man in Cheribon at once. Do not ask him any questions except about faith; become his disciple and find out all about faith." "Disciple,¹ accompany this son of mine, and introduce him to your master." "With my lord's permission I will do so" the disciple replied. The crown prince took leave of his father, and embarked in the boats with all his followers. Before long they reached the town of Cheribon.

The crown prince said "Disciple, where is your master's palace? Show it to us."

¹ MS santeri = travelling student; a kind of "novice" (Wilk. II ,385, s.v. santeri; Klinkert, o.c., p 602 s.v. santri).

- M 27 Maka jadi serba salahlah hati santeri itu daripada takut akan gurunya.
- Jadi sahut santeri kepada yamtuan muda itu "Ampun-ampun tuanku, sembah patik ke bawah duli tuanku, tempat guru hamba tuanku ada lalai entah ada di mana arahnya. Baiklah hamba naik ke darat dahulu." Titah yamtuan muda "Itulah lebih baik; dan sekalian teman-teman
- 5 /ku¹ikutlah olehmu akan dia." Lalu ia santeri naik ke darat. Mengembar/a/lah santeri itu ke darat. Maka yamtuan muda lambat mengharap akan datang santeri itu dari pagi hari hingga waktu asar sekira-kira jam pukul tengah tiga. Titah yamtuan muda "Aku kira santeri itu patutlah takut. Baiklah kita masuk ke sungai, barangkali ada orang. Karena tempat orang lalu-lalang kita tanya." Kemudian setelah masuk ke sungai Kali
- 10 Jaga, di tebing sungai melihat ia yamtuan muda ada seorang tepekur menundukkan kepalanya. Maka ditanya yamtuan muda kepada temannya "Tanyalah kamu kepada orang itu tanyakan di mana tempat kediamannya Suhunan Kali Jaga." Jalanlah ia berangkat. Lalu bertanya kepada mereka itu yang tepekur kabanya "Di manalah tempat kediamannya Suhunan Kali Jaga?" Menyahutlah Suhunan "Aku baharulah mendengar nama yang sebagai itu. Baiklah kamu
- 15 tanya ke ulu sungai ini." Lalu mereka itu bertemu dengan seorang, ia setengah mengail.²

¹ MS aku. /a

² مَنَّا حِيلَ (sic)

E 27 The disciple felt some misgivings from fear of his teacher; so his answer to the crown prince was "I crave your pardon, I have to tell your Highness that I have forgotten where my teacher lives. I have no idea in which direction it is. I had better get ashore first." The crown prince replied "That would be best. And you my followers, you accompany him". The disciple went ashore. The crown prince waited for the arrival of the disciple for a long time, from the morning until the time of the afternoon-prayers¹, about half past two. The crown prince then ordered "I think that the disciple must be afraid. Let us go down to the river, perhaps we will find someone there to ask, because that is where people pass by." When they reached the river Jaga, the crown prince saw on the bank, a man meditating with his head bowed. Thereupon the crown prince asked his companions "Ask this man where Suhunan Kali Jaga resides." They asked the man "Where does Suhunan Kali Jaga live?" The Suhunan [the meditating man was in fact the Suhunan Kali Jaga] replied "I have never before heard of such a name. You had better go further upstream and ask." Then they came across a man who was fishing.

¹ Asar: afternoon-prayers may be performed during the period beginning where that for the sembahyang lohor ends, and ending when the sun begins to set. (See also Wilk.I,49 s.v. asar).

- M 28 Lalu kata mereka itu "Ada di mana tempat kediaman Suhunan Kali Jaga?" Kata dua orang yang setengah mengail¹ "Adapun tuan hamba tanyakan Suhunan Kali Jaga, te/r/lampaulah tuan hamba kemari. Itulah tadi yang ada di pantai yang beratap daun kelapa." Maka segera-segeralah mereka itu dengan yamtuan mudanya mendapatkan Suhunan itu, serta memberi salam.
- 5 Maka Suhunanpun menjawablah akan salamnya dan membenteng tikar yang sudah buruk. Lalu yamtuan muda disilahkan semayam. Setelah bersemayam, sabda Suhunan "Maafilah kami, dari manakah tuannya hamba?" Jawab yamtuan "Adalah hamba ini disuruh oleh ayahda hamba, hamba menghadap² kepada tuan hamba, dititahnya menanyakan masalah³ iman dan dititahnya masuk guru." Suhunan tersenyum "Hamba ini orang tiada ketahuan⁴, tiada patut dituntutnya
- 10 ilmu. Baiklah hamba tunjukkan ada seorang aulia Allah yang utama; tempat kediamannya ada di atas Gunung Sembung." Jawabnya yamtuan muda "Sekalipun ada lagi seorang aulia Allah, sebab hamba ini tiada disuruh kepadanya." Sekira-kira ada lambat sedikit, yamtuan muda memohonkan air. Maka diberinya dengan tempat air itu gayung yang bersambut. Maka yamtuan muda tiada santapnya air itu serta memalingkan⁵ mukanya
- 15 dengan tersenyum. Serta dipandang gayung itu menjadi emas. Kata hatinya

1 مَثَايِلَ
3 مَثَلِ
5 مَثَلِ

2 مَثَايِلَ
4 كِتَابِ

E 28 They asked him "Where does Suhunan Kali Jaga reside?"
 The two¹ fishermen said "You are asking after Suhunan Kali Jaga, you have passed him on your way here. That was him on the beach where [the hut] thatched with coconut palm leaves is. Without delay they went with the crown prince to meet the Suhunan and they greeted him. The Suhunan returned their greetings, and spread out a well-worn mat. He invited the crown prince to sit down. When the crown prince had taken a seat, he said "Excuse me, where are you from?" The crown prince replied "My father sent me to seek you, to ask what is all about faith, and he ordered me to become your disciple." The Suhunan smiled "I am an undistinguished man. I am not the proper person from whom to seek knowledge. I had better refer you to a pre-eminent saint of Allah, whose residence is on top of Mount Sembung." The crown prince retorted "Even though there is another saint of Allah, I was not ordered to go to him." After a pause, the crown prince asked for some water. They gave him some water in a dipper with a handle. The crown prince, however, did not drink the water; he just turned away his face and smiled. But when he next looked at the dipper, it had turned into gold.²
 He said to himself

¹ MS dua (sic)

² See also: pp.E 21,23 (above) and p.E 29 below

- M 29 yamtuan muda "Terlalu ta'ajublah aku." Lalu diberinya tempat siri/h/ kain pinang. Di dalamnya daun sirihnya sudah merah, kapurnyapun sudah kering. Yamtuan muda tersenyum. Segeralah tempat siri/h/ itu menjadi emas. Maka yamtuan muda tambahlah takut akan Suhunan Kali Jaga. Lalu Suhunan bertitah kepada suaminya¹
- 5 "Engkau ambillah daun kacang dan lain-lainnya buat menjamu orang datang ini." Sahut isterinya "Adakah patut sudah tumbuh, karena baharu ditanam semalam?" Maka Suhunan adalah marah akan isterinya "Ambil juga. Jikalau tiada percaya akan aku, ditentukan Allah engkau bercerailah dengan aku di hari kemudian." Maka segeralah² isterinya itu berjalan mengambil daun kacang dan lai/n/nya.³ Serta dilihat
- 10 segala yang ditanam sudahlah berbuah. Lalu ia mengambilnya. Setelah itu, segera-segera dibawa ke rumah, dimasaknya. Setelahnya maka dijamulah yamtuan itu, tapi alasnya tempat santap daun pinang. Dan dilihatnya oleh sekalian temannya yamtuan daripada nasi sedikit, kata-kata dalam hatinya "Jamuan ini jika disantapnya oleh tuanku seorangpun tiadalah sampai." Setelah bersantaplah Suhunan dan yam-
- 15 tuan muda, maka sisanya⁴ diberikannya kepada sekalian teman-temannya yamtuan muda.

1 we should expect: isterinya

3 لايت

2 سكر

4 سيبين

E 29 " I am astonished indeed." Then they gave him a betel-box made from areca fibre.¹ Inside, the betel-leaves had reddened [with age], and the lime was [old and] dry. The crown prince smiled, immediately the betel-box also turned into gold.² The crown prince felt even greater awe for Suhunan Kali Jaga. The Suhunan instructed his wife³ "Fetch the bean leaves and the other things for the guests." His wife asked "Could they have grown by now? - because they were only planted last night." The Suhunan grew angry with his wife. "Fetch them; if you do not trust me, it is ordained that you will be divorced from me." Immediately his wife set off to fetch the bean leaves and the other things. She saw that the plants were already in fruit. She picked them and without delay brought them back and cooked them. Then she offered them to the crown prince. She served it on a platter made from areca-palm leaves. When the followers of the crown prince saw that there was such a small amount of rice, they said to themselves "Even if only the crown prince eats of this food, it will not be sufficient. But when the Suhunan and the crown prince had eaten and given what was left to the crown prince's followers,

¹ MS kain pinang: arèn-vezel (doek)= areca fibre. See: Dr.D.A. Rinkes "Heiligen van Java V"TBG 54 (1912)p.143

² see p.E 21 note 1

³ MS suaminya (sic)

- puas-puas makan tiadalah /h/abis.¹
- M 30 Maka setelah bermakan² sekalian mereka itu, bersembahlahⁿ se-
puas-puas makan tiadalah /h/abis.¹
- Maka setelah bermakan² sekalian mereka itu, bersembahlah
yamtuan muda
akan Suhunan "Bagaimanalah titah tuan hamba?" Lalu sabda
Suhunan "Baiklah tuan hamba
pergi ke Gunung Sembung." "Jika telah demikian, hamba
memohon dirilah." Lalu ia
- 5 berjalan dalam rimba; karena ketika itu di negeri Cerbon
lagi /h/utan³ rimba
belum jadi negeri. Maka orang Demaklah yang membuat jalan
dari Kali Jaga sampai
ke Gunung Sembung. Maka setelah berjalan, sampailah yam-
tuan muda itu bertemu
dengan Suhunan Gunung Jati, serta berjabat tangan, lalu
disilahkan
semayam bersama-sama. Lalu sabda Suhunan "Dari manalah
tuan hamba ini semayam?"⁴
- 10 "Tuan hamba ini dititah oleh ayahda kepada Suhunan Kali
Jaga, disuruh kepadanya
masuk guru pasal iman. Tetapi Suhunan Kali Jaga kepada
hamba dititahnya
berguru kepada hadirat tuanku." Maka sabda Suhunan Gu-
nung Jati
" Insya Allah ta'ala, baiklah." Maka lalu ia Suhunan me-
nyuruh kepada sahabatnya
disuruhnya ia ambil air di dalam kendi. Setelahnya kendi
itu disembahkan
- 15 kepada Suhunan, disambutnya kendi itu lalu dihempaskan.
Maka pecahlah kendi itu

1 ايس

3 اوتن

² we expect : makan

⁴ سمر

E 30 and they had all eaten as much as they possibly could, there was still food left.

When all of them had eaten, the crown prince asked the Suhunan "What is your highness's wish?" The Suhunan replied "It is best that you go to Mount Sembung." "If that is your wish, then I would like to take leave of you." Thereupon he set out into the forest; because at that time, Cheribon was not a city yet, but just a forest. It was the people of Demak who built the road from Kali Jaga to Mount Sembung.

Having accomplished his journey, the crown prince met the Suhunan Gunung Jati. They shook hands and the Suhunan invited him to sit down together with him. Then the Suhunan asked "Where are you from?" "My father sent me to seek Suhunan Kali Jaga to learn from him about the faith. But Suhunan Kali Jaga instructed me to become your highness' disciple." And the Suhunan Gunung Jati exclaimed "Indeed, so be it, please Allah Most High." Then the Suhunan asked his companion [the crown prince] to fetch some water in a water jar. When he offered the jar to the Suhunan, the latter accepted it and threw it on the ground; it broke into pieces,

- N 31 berhadapan dengan yamtuan muda. Lalu bersabda yamtuan muda "Melainkan inilah petunjuk
tuan hamba kepada hamba?" Lalu bersabda Suhunan "Hingga
itulah ajaran hamba kepada tuan
hamba. "Jikalau setelah selesailah sabda tuan, maka memo-
hon dirilah hamba hendak menyembah
kepada ayahda." Sabdalah Suhunan "Baiklah tuan hamba ba-
lik kepada ayahda tuan hamba.
- 5 Selamat-selamatlah ada di jalan." Segera mengunjung men-
cium kakinya Suhunan. Lalu ia berjalan.
Sampai ke muara Jati, turunlah ke perahu. Selalu¹ belayar
pulang balik ke Demak. Tiada antara
lama ada di jalan, sampailah ke kuala Demak. Lalu naik ke
darat sampai ke hadapan ayahdanya
yaitu Sultan Demak. Serta melihatnya akan anakdanya se-
geralah ia dilambainya,
lalu ia mengunjunginya. Lalu bersabda Sultan Demak akan
dia "Apalah khabarmu? Dapatkah yang di-
10 makeudinya?" Kata yamtuan muda "Ampun-ampun sembah di ba-
wah hadirat ayahda.
Akan hal yang ayahda maksudkan daripada pasal iman, sudah-
lah hamba dikurniai²
oleh Suhunan Gunung Jati." Bersabdalah Sultan Demak "Al-
hamdu li-'llah Rabb al-Alamin.
Seribu syukurilah aku kepada Allah (subhanahu wa ta'ala).
Syahdan,
15 Maka adalah menceterakan³ Suhunan Jati kehendaknya balik
pulang ke negeri Mesir.

1 سلال = immediately (Pah.); forthwith (Trengg.) see Wilk.
II, 407.

2 دكر بيا (doubtful reading)

3 مچندر دكر

E 31 in front of the crown prince, who exclaimed "Is this what you have to teach me?" The Suhunan replied "That is all I have to teach you".

"Sir, if you have no more to tell me, may I take leave of you to go to report to my father what has happened?" The Suhunan replied "It is well that you return to your father. May you have a safe journey." At once he approached and kissed the Suhunan's feet. Forthwith he set out, and on reaching the estuary of the Jati, he embarked in a vessel. He sailed for home, and before long he reached the Demak estuary. Once ashore, he appeared before his father the Sultan of Demak. When the Sultan saw his son, he immediately beckoned him, and the son drew near. The Sultan inquired "How are you? Did you get what you went for?"

The crown prince replied "O my lord, my father, about the affair you had in mind concerning the faith, the Suhunan Gunung Jati has granted it to me." The Sultan of Demak exulted "Praise be to Allah, Lord of the Universe. I give many thanks to Allah the Perfect and Most High."

Now we relate the account of Suhunan Jati's intention to go back to Egypt.

- M 32 Maka adalah satu hari ia turun dari Gunung Sembung lalu berjalan ke pantai; yaitu pantai ada di bawahnya Gunung Jati; melihat perahu lalu-lalang di laut.¹
- Dari pagi sampai sekira-kira jauh malam, berhentilah Sunan ada di pantai itu di bawahnya Gunung Jati. Syahdan,
- 5 lagi tersebutlah yamtuan muda Demak yang /²telah tersebut di hadapan, maka ia kehendak mangkat³ belayar kepada isterinya yang ada dalam negeri Palembang. Lalu bertitahlah ia kepada rakyatnya supaya bersedia perahu dengan sekalian pekaknya.⁴ Setelahnya bersiap, lalu ia yamtuan muda turun kenaikannya. Lalu berlayarlah serta sampai ke laut⁵ Cerbon betul bertentang Gunung Jati. Maka yamtuan muda melihat api besar nyalanya hingga ke atas. Maka sabda
- 10 yamtuan kepada teman-temannya "Di manalah tentang api ini?" Bersembahlah segala teman-temannya yang jadi kelasi perahu "Patik kirakan api ini betul ada di laut⁶ Cerbon." Lalu sabda yamtuan muda
- "Aku kirakan juapun demikian. Lagi ia membetuli istana guruku. Jikalau begitu, baiklah tepikan perahu ini, singgahkan kepadanya." Maka segeralah ditepikan. Setelahnya lalu naiklah yamtuan ke darat dengan ditiliknya nyala yang sebagai api itu, kata hatinya "Ia apalah yang menyala⁷
- 15 ini? Jikalau sungguh-sungguh api niscayalah ada berasap. Ini tia/ā/ satu api melainkan menyala⁸ jua."

1 = 5 = 6 : لاهوۃ

3 متکات

7 = 8 :

مپاله

2 /se-

4 فکاکست

E 32

One day the Suhunan Gunung Jati¹ descended from Mount Sembung, and walked to the beach below Mount Jati, to see the vessels passing to and fro on the sea. From the morning until late at night, the Suhunan remained at the beach there below Mount Jati.

Now the crown prince of Demak mentioned above, planned to set off by sea to see his wife who was in the city of Palembang.

He ordered his people to prepare and equip vessels. When all was ready, the crown prince embarked. He sailed away and reached the Cheribon sea, just opposite Mount Jati. The crown prince saw a big fire blazing. He asked his followers "Where is that fire?" The seamen in his retinue replied "I think this fire must be on the Cheribon sea." The crown prince agreed. "I am of the same opinion. They are repairing the palace of my teacher. We had better go in towards the shore and call there." Forthwith they put [the vessel] in towards the shore. The crown prince went ashore to investigate the flames which looked like a fire. He said to himself "What is this burning? If it was a real fire, then it would certainly be giving off smoke. This is not a fire, but still it is burning."

¹ MS ia

- M 33 Lalu ia di dekat sekali kepada cahaya itu. Akhir-akhir di-
lihat maka lenyaplah cahaya itu tinggal ada di dalam
ia paduka Suhunan Gunung Jati setengah tepekur. Lalu ia
yamtuan muda mencium duli Suhunan
dengan bersembah yamtuan kepadanya "Apalah dibuatnya tu-
anku ada di pantai? Apalah yang tuanku kehendaknya?"
SabdaSuhunan "Marena apa hamba ada di sini mencari pera-
hu; hamba menghendaki balik pulang
5 ke negeri Mesir." Segera-segeralah yamtuan muda menyembah
"Ya tuanku, ya junjunganku¹, sangatlah hamba
tuanku memohon ke bawah duli tuanku supaya mukimlah ada
dalam negeri Cerbon ini." Maka
sahut Suhunan kepada yamtuan "Jikalau tuan hamba suka de-
ngan rela mengaruniakan
negeri ini, lebihlah hamba terimakasih; dengan insya Allah
baiklah hamba mukim dalam negeri ini."
Lalu sembah yamtuan muda "Jikalau titah tuanku demikian,
hamba memohon dirilah akan berkhabar
10 kepada ayahda." Setelah berjabat tangan dengan mencium
dulinya, maka Suhunan baliklah ke tempat
kediamannya ke atas Gunung Sembung. Maka yamtuan mudapun
lalulah turun
ke perahu. Selalu² belayar ke Demak hendak mengadakan hal
sekalian apa yang telah tersebut.
Setelah sampai ke hadirat Sultan Demak, maka Sultan Demak
sangatlah terkejut dari
sebab tangkasnya balik halnya dimaksudinya kehendak pergi
ke Palembang. Titahnya Sultan
15 "Apakah karenanya anakda segera balik?" Maka sembahnya
yamtuan "Ampun-ampun sembah di bawah hadirat

1 جونغون

2 cf p.M 31 note 1

E 33

Then he approached very near to the light. At last he saw that the glow had disappeared, and in its place there was Suhunan Gunung Jati meditating. The crown prince kissed the feet of the Suhunan saying "What are you doing here on the beach? What do you desire?" The Suhunan answered "The reason why I am here is to look for a vessel; I wish to go home to Egypt." The crown prince replied "My lord, my master, I beg you to settle in this city of Cheribon." The Suhunan answered the crown prince. "If you are willing to grant me this country of your own free will, I will be very grateful to you; if it be the will of Allah, I will settle in this country." The crown prince replied "In that case may I take leave of you to report your wish to my father?" After the crown prince had shaken hands with him and had kissed his feet, the Suhunan returned to his abode on Mount Sembung.

The crown prince embarked and without more ado set sail for Demak to report all that had happened.

When he arrived before the Sultan of Demak, the latter was very surprised at the crown prince's return, so soon after he had left intending to go to Palembang. The Sultan asked him "Why are you back so soon?"

The crown prince answered "Forgive me Sir,

- M 34 yang dipertuan "Karena apa hamba segera balik, jika ada rela tuanku, itu negeri Cerbon hamba pohonkan buat hamba sembahkan kepada guru patik nama Suhunan Gunung Jati."
- Sabda Sultan Demak "Jikalau begitu, baiklah aku berjumpa dahulu dengan gurumu; supaya aku tahu¹ akan dianya berpatutankah atau² tiadakah di negeri Cerbon.
- 5 Baiklah engkau perintah kepada patih supaya sedia perahu." Maka segera pepatih³ menyembah yang perahu naikan sudah bersiap. Lalu Sultan turun ke perahu. Selalu⁴ berlayarlah. Tiada berapa lama, sampailah ke negeri Cerbon. Lalu Sultan naik ke darat sama-sama dengan anakdanya nama yamtuan muda. Selalu⁵ dapat dengan Suhunan di atas Gunung Sembung. Serta dekat Sultan Demak, maka Suhunan Jati menyambutnya. Lalu ia menyilahkan duduk.
- 10 Bersemayamlah sama-sama yamtuan muda duduk di bawahnya keduanya. Setelah selesailah bersemayam; maka sabda Sultan Demak "Ya tuan Suhunan, adapun sekarang ini negeri Cerbon kami sembahkanlah kepada tuan Suhunan dengan sekalian apa barang yang di dalamnya. Adapun sempadan⁶ ke timurnya dari sungai Ci Pamali hingga sampai Tetegal. Adapun ke baratnya hingga Banten. Itulah adanya
- 15 dengan ini dua bila/h⁷ keris nama Kebo Tuwek dan Ki Kunci." Setelah menyembahkan negeri

1 تاو (tau)

2 اتوا (atawa)

3 + ففاتم

4 & 5 : cf p.M 31 note 1

6 = border (Klinkert, p.594)

E 34 the reason for my early return is this: if it would please my lord, I would request you to grant me the country of Cheribon in order to offer it to my teacher the Suhunan Gunung Jati." The Sultan of Demak replied "If that is your wish, I would like to meet your teacher first in order to ascertain whether or not he is suitable for the city of Ceribon. Bid the vizier prepare a vessel." Soon the vizier announced that the vessel was ready. The Sultan embarked in the vessel, which set sail. After some time they arrived at Cheribon. The Sultan went ashore, accompanied by his son the crown prince. They found the Suhunan on Mount Sembung. When the Sultan drew near, the Suhunan bade him welcome, and invited him to sit down. The Sultan and the crown prince took seats at a lower level [than the Suhunan].

Being seated, the Sultan of Demak asked "Your highness, I offer you the country of Cheribon and all that is in it. The eastern border runs along the river Ci Pamali¹ to Tetegal²; on the west it extends as far as Bantam. [I pledge this gift with] these two creeses named Kebo Tuwek³ and Ki Kunci.

After presenting the country [of Cheribon]

¹ usually named Kali Pamali

² = Tegal

³ Tuwek (Jav)= to stab (Pigeaud J-N, p.604)

- M 35 dan keris, maka sabdalah Sultan Demak kepadanya "Tuan Suhunan, hamba memohon dirilah hendak balik." Maka ia berjabat tangan keduanya. Setelah itu mangkat¹lah Sultan Demak dari Gunung Sembung. Lalu singgah ke rumahnya Ki Supetak² yaitu yang digelar Kuwu Cerbon. Arti Kuwu ia kata Melayu 'penghulu'. Ia tempat kediamannya
- 5 nama Metandan.³ Apa sebab digelar Kuwu Cerbon karena pajaknya Ki Supetak itu kepada Sultan Demak selama-lamanya melainkan⁴ belacan. Maka ia yang dibuat geragau.⁵ Maka geragau itu kata orang Jawa ikan rebon.⁶ Maka jadi digelar^{nya} Kuwu Cerbon itulah sebabnya. Maka Ki Supetak dibawanya.
- Lalu Sultan Demak singgah ke tempat kediamannya Suhunan Kali Jaga. Setelah
- 10 berjabat tangan Sultan dan Suhunan Kali Jaga, sabdanya Sultan Demak "Baiklah, hamba silahkan sama-sama balik pulang ke negeri Demak." Lalu kata Suhunan Kali "Suka hati tuanlah!" maka mangkat⁷ keduanya berjalan hingga sampai ke negeri Gebang.⁸ Maka Ki Supetak itu didudukkanlah kepada negeri itu, sebab negeri Cerbon sudah diserahkan kepada Suhunan Gunung Jati.

15 Syahdan

1 sic = note 7

3 كاتنين

2 سَفْ جَاك

4 ملئكت

5 a small shrimp (*Mysis* sp.) from which the best shrimp paste is made (Wilk. I, 353) see p. 35 note 4

6 a small (river) shrimp of which shrimp paste is made: J.F.C. Gericke & T. Roorda, Javaansch-Nederlandsch Handwoordenboek (Leiden, 1901) vol. I, p. 374 cf. p. 35 n5 7 = note 1

8 cf. Dr. F. De Haan, Priangan (Batavia, 1912) vol. III, p. 43.

E 35 and the two creeses, the Sultan of Demak said to him "Your highness, we would like to take our leave and return home." They both shook hands, after which the Sultan of Demak departed from Mount Sembung. He called at the house of Ki Supetak¹, who bore the title of Kuwu¹ of Cheribon. The meaning of kuwu in Malay is panghulu². The place of his abode was named Ketandan. Why was [Ki Supetak¹] named Kuwu [of] Cheribon? Because he paid his dues to the Sultan of Demak always in the form of shrimp paste.³ This shrimp paste is made from geragau⁴, which is the Javanese rebon⁵. Therefore he was named Kuwu [of] Cheribon.

[The Sultan of Demak] took Ki Supetak with him, and went to visit the abode of Suhunan Kali Jaga. The Sultan and Suhunan Kali Jaga shook hands, after which the Sultan of Demak said "Let us return together to Demak." Suhunan Kali [Jaga] replied "As you wish." They set off, and travelled till they reached the city of Gebang⁶. There they set up Ki Supetak, for Cheribon had been handed over to the Suhunan Gunung Jati.

¹ (village) administrative official in charge of water, Cf E.C. Horne, Javanese-English Dictionary (New Haven, 1974)p.320

² headman; superintendant; from hulu = head (Wilk.II, 243).

³ MS belacan = shrimp paste made of small shrimps (Mysis spp.) salted, sundried and allowed to ferment; often pounded or trodden down as in wine-making (Wilk.I,102).

⁴ a small shrimp (Mysis spp.) from which the best shrimp paste is made (Wilk,I,353,s.v. geragau)

⁵ name of a small (river) shrimp of which shrimp paste is made (J.F.C. Gericke & T. Roorda, Javaansch-Nederlandsch Handwoordenboek, Leiden, 1901, vol.I,p.374)

⁶ Dr. F. De Haan, Priangan. (Batavia, 1912) vol. iii, p. 43.

36 Akan hal Suhunan Gunung Jati, selama-lamanya ada di negeri Cerbon belumlah berwalad.¹

Kemudian daripada itu adalah seorang perempuan janda dengan seorang

anaknya dara; lagi anak dara itu dari negeri Majapahit.

Adapun datangnya

ke negeri Cerbon dari sebab mendengar khabar lagi masyhur ada di negeri

5 Cerbon itu ada seorang aulia Allah lebih keramatnya. Kehendaknya perempuan

itu kehendak menuntut ilmu masuk guru. Serta perempuan itu di dalam

pemandangan Suhunan anaknya nampak menyala disebabkan

Allah.² Setelah masuk guru,

perempuan janda itu menyerahkan anak daranya kepada Suhunan. Maka Suhunanpun

menerima lalu dinikahnya. Maka digelarnya isterinya itu Nyahi Gede Repasari.³

10 Syahdan

Sebermula adalah lagi sebuah negeri Pajajaran, ada seorang perempuan

nama Ratu Hayu. Dan adalah seorang anak daranya lagi paras akan warnanya.

Ketika itu belum lagi masuk Islam. Maka mendengar Ratu Hayu di dalam negeri

Cerbon ada seorang aulia Allah, bahwa ia masyhur keramatnya. Maka dalam

15 pada itu tumbuhlah hati Ratu Hayu akan /⁴ menyerahkan anak daranya itu.

¹ cf p.M 18; see also p.E 18 note 2

² cf p.E 36 note 2

³ cf p.E 37 note 1

⁴ MS *sb* (bahwa); is bawa intended?

E 36 Suhunan Gunung Jati, during his stay in Cheribon, did not begot a child.¹

Now there was a widow who had a maiden daughter, who was [originally] from Majapahit. She came to Cheribon because she heard the news that in Cheribon there dwelt a miracle working saint of Allah. Her plan was to gain instruction by becoming his disciple. The daughter of this woman appeared to the [saintly] view of the Suhunan to burning with a divine flame.² When the widow had become his disciple, she offered her daughter to the Suhunan. The Suhunan accepted and married her. He gave her the name of Nyahi Gedé Tepasari.³

Once upon a time, there was a woman in Pajajaran, named Ratu Hayu. She had a maiden daughter who was really beautiful. At that time they were not yet Muslims. Upon hearing of the celebrated miracle working saint of Allah in Cheribon, Ratu Hayu's heart burnt with desire to offer her daughter [to the saint].

¹ See p.E 18 note 2

² cf. Jav.cahya nurbuwah (Pigeaud, J-N, p.410): the divine light of prophethood (Ar.nūr nubuwwa); H.Djajadiningrat, o.c., (1913)p.217-8 refers to it as "the mystical element of suzerainty"

³ cf. p.E 37 note 1. From this wife S.G. Jati begot: 2.Pangeran Pasareyan (cf.pp.E37,38 and 66). Better: Tepas[an] cf. H.Djajadiningrat, o.c., 1913, p.83; de Jonge, XI, p.181; P.de Roo de la Faille "Bij de terreinschets van de heilige Begraafplaats Goenoeng Djati" Notulen van de Algemeene en Directievergaderingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen, 58 (1920)p.252.

- M 37 Maka segera-segeralah berjalan Ratu Hayu menuju kepada Suhunan Gunung Jati.
Setelah sampai, disembahkanlah anak daranya itu kepada Suhunan. Lalu Suhunan menerimalah akan anak dara itu. Tiada antara, segera dinikahnya. Maka ia digelar Nyahi Gede Tepasari. Lama-lama berwalad Suhunan dengan suaminya¹ keluar anak laki-laki nama Pangeran
- 5 Sidang Lahutan.² Setelah itu bahwa Suhunan mendengar ada sebuah negeri nama Pajajaran, rajanya belum masuk Islam. Maka suruhanlah Suhunan kepada patih Keling disuruh mengislamkan. Maka berjalanlah patih Keling pergi ke negeri Pajajaran. Serta sampai kepada negeri Pajajaran, tiadalah sekalian mereka itu membantahnya kepada³ patih Keling. Maka lalu Raja Pajajaran masuk agama Islam, membaca syahadat, serta datang ke negeri
- 10 Cerbon, yaitu Raja Pajajaran menyembahkan⁴ putera-putera empat orang kepada Paduka Suhunan Jati. Maka lalu yang tiga orang disembahkan kepada Sultan Demak; yang seorang bernama Ratu Kawunganten⁵ itu yang dinikahnya. Lama-lama ia Suhunan berwalad yang bernama Pangeran Sidang Kingrin nasanuddin⁶ dan seorang isteri⁷ nama Ratu Winahon.⁸ Adapun isterinya Suhunan yang asal dari negeri Majapahit
- 15 berwalad dua orang; yang seorang digelar Ratu Hayu disuamikan dengan

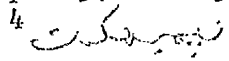
1 = wife cf. p.M 18 ; M 29

3 deviant use of the preposition kepada

5 see p.E 37 note 4

7 = female; a daughter

2 cf p.E 37 note 3

4 

6 see p.E 37 note 5

8 see p.E 37 note 7

E 37

Without delay Ratu Hayu set out [to seek] Suhunan Gunung Jati. On her arrival she offered her maiden daughter to the Suhunan, who accepted her; after a short time, he married her. He gave her the name of Nyahi Gede Tepasari.¹ After some time, the Suhunan and his wife² had a son, who was named Pangeran Sidang Lahutan.³

Later on the Suhunan heard of a state named Pajajaran, of which the ruler was not yet a Muslim. He commanded [the vizier] Patih Keling to convert it to Islam. Patih Keling set out for Pajajaran.

In Pajajaran they did not oppose Patih Keling. So the ruler of Pajajaran became a Muslim, professing the creed; he came to Cheribon to offer four sons and daughters to the Suhunan [Gunung] Jati, who married one daughter named Ratu Kawunganten⁴; the other three he offered to the Sultan of Demak.

After some time the Suhunan [Gunung Jati] begat [a son named] Pangeran Sidang Kingkin Hasanuddin,⁵ and a daughter⁶ named Ratu Winahon.⁷

The Suhunan's wife from Majapahit, bore two children; one of them, a daughter, was given the title Ratu Hayu, and was married to

¹ The same name as that of the other wife from Majapahit? (cf. p. 36) The aim seems to be to give legitimacy to the extension of the Suhunan's power to Pajajaran.

² MS suaminya

³ = Seda ing Lahutan = M.Sah cf. Edel, p. 254-255, who according to Hikajat Hasanoeuddin was the son of S.G. Jati with Nyai Babadan (cf. Edel, 98, 254)

⁴ Edel, p. 254-255

⁵ Edel, p. 256 no. 19

⁶ MS isteri

⁷ cf. Edel, p. 258-259; according to Hikajat Hasanoeuddin: Patimah (cf. Edel, 100, 256)

M 38 Sultan Demak dan seorang laki-laki digelar Pangeran Pasareyan yang digelar

Panembahan Pakung Wati dan Pangeran Pasareyan itu setelah mukalap¹ diambil oleh

Sultan Demak dibuatnya mantu.² Demikianlah adanya.

Syahdan

5 Bahwa inilah suatu cetera ada seorang pendeta asal dari tanah seberang

digelarnya nama Kiyahi Gede Jati. Dari sebab mendengar di tanah³ Jawa Cerbon

ada seorang aulia Allah, maka setelahnya selesai daripada pendengarnya, maka berjalanlah

pergi ke tanah⁴ Jawa Cerbon menuju kepada Suhunan Gunung Jati. Serta

ia membawa anak isteri⁵ seorang. Sesudahnya berjumpa dengan Suhunan,

10 lalu ia mencium kakinya Suhunan. Kemudian maka tanya Suhunan kepadanya

"Tuan hamba kemari apakah kehendak tuan hamba?" Jawabnya

Ki Gede Jati "hamba


tuanku menghadap⁶ duli tuanku hendaklah hamba tuanku menuntut masuk guru

ilmu. Dan inilah ahakda hamba sembahkan kepada duli tuanku." Maka sabda Suhunan

menjawab kepadanya "Al-hamdu li'llah." Maka diajarlah

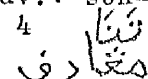
apa yang dikehendakinya. Tapi anaknya

15 lalu ia dinikahnya dengan patih Keling yang telah berulang sebutnya,

1  = obligated to observe the precepts of religion (Isl. law); therefore: grown up (Wehr p.837)

2 Jav.: son-in-law (Pigcaud J-N p.260).

3 = 4

6 

5 = female; a daughter

E 38 the Sultan of Demak. The second, a son, was given the title of Pangeran Pasareyan¹ and [later] Panembahan² Pakungwati. When he grew up, the Sultan of Demak took him as his son-in-law. Thus it was.

We now come to the story of a sage from abroad named Kiyahi Gede Jati. When he heard news of a saint of Allah in the land of Java, at Cheribon, he at once set sail for Java seeking Suhunan Gunung Jati; he took a daughter with him.

When he found the Suhunan, he kissed the Suhunan's feet. The Suhunan asked him "Why have you come here?" Ki Gede Jati replied "I come to you asking to be allowed to become your disciple to learn your teachings. And this is my daughter, I am offering her to you."

The Suhunan replied "Praise be to Allah". And he taught [Ki Gede Jati] what the latter desired.

The daughter, however, he gave as wife to Patih Keling, who has been mentioned several times already.

¹ = Pangeran Muhammad Arif=Panembahan Pakungwati (Edel, 254 & 255 no.4)

² title for a high esteemed person, usually a holy hermit. (F.C. Horne, o.c., p.424)

See also J.F.C. Gericke & T. Roorda, o.c., I, 870, s.v. sembah, panembahan: "hoge vorstelijke titel, vroeger veel door vorsten gevoerd, en later wel door den vorst verleend aan een in graad van bloedverwantschap boven hem staanden prins, b.v. aan een oudoom."

M 39

Bahwa inilah

ada suatu cetera bernama Suhunan Bonang berkhabar ia kepada yamtuan

muda di negeri Demak sabdanya ia "Ketika lagi ada arwahnya¹ ayahda nama Suhu-

nan /² Ampel Denta dan mamanda nama Syaikh Haji Sarafuddin keduanya

5 itu berwasiat akan daku : Dikemudian hari di negeri Cerbon ada seorang

aulia Allah tempat kediamannya ada di Gunung Sembung; baiklah engkau

ziarah kepadanya. Maka sekarang ini hamba dengar di negeri Cerbon

adalah seorang yang sebagai cetera ayahdaku itu wasiat akan daku."³

Maka jawabnya yamtuan muda "Jikalau begitu, baiklah hamba mengikut." Dan

10 sekalian kulawarganya maka mengiringlah kepada yamtuan muda hajat ziarah kepada

Suhunan Gunung Jati. Maka lalu berjalanlah sekalian mereka itu. Di dalamnya tiadalah dikehabarkan.

Bahwasanya adalah suatu hari Suhunan Gunung Jati setengah bersemayamlah dengan Pangeran

Pangayunan, maka ditanya ia oleh Suhunan "Apalah yang tuan maksudkan?" Jawab Pangeran

Pangayunan "Maksud kami kepada tuan." Lalu ia tanya "Tuan dari mana?" Jawab Suhunan

15 "Hamba dari Arab." Maka Suhunan tanya kepadanya "Tuan hambapun dari mana?" Jawab "Hamba

1 ار وحت

2 / Bonang

3 ايبكو

E 39 This is the story of Suhunan Bonang¹ who informed the crown prince of Demak as follows "When my father Suhunan Ampel Denta² and my uncle Shaikh Haji Sarafuddin³ were still alive, they informed me that in the future in Cheribon there would be a saint of Allah, and his abode would be on Mount Sembung. They instructed me to go to seek him. Now I hear news that in Cheribon there is a man who fits the description of the one described to me by my father."⁴

The crown prince replied "If that is so, I had better obey."

Accompanied by his family and relatives the crown prince set out on a pilgrimage to Suhunan Gunung Jati. No details of the journey are given.

One day Suhunan Gunung Jati was sitting together with Pangeran Pangayunan; the Suhunan asked "What do you desire?" Pangeran Pangayunan replied "I desire to seek you." And he asked "Where are you from?" The Suhunan replied "I am from Arabia." And he went on to inquire [in turn] "What about you? Where are you from?" He replied "I am

¹ similar account see Edel, p.100. S. Bonang = Maulana Ibrahim (*ibid.*, p. 74-76; 246-248 no.18), the son. of Ampel Denta.

² = father of S. Bonang, see Ampel Denta's genealogy: Edel, p.246-251

³ = Kramat Gegeseng, see H. Djajadiningrat, *o.c.* (1913) p.258
Similar account of S.H. Sarafuddin see Edel, 76-87; and p.206

⁴ on this prophecy see *ibid.* p.86.

- m 40 dari Baghdad, dari itu lalu ke Pasai, dari itu lalu ke mari. Maka sabda
- Suhunan "Apalah yang tuan kehendaki ada di sini?" Jawab Pangeran Pangayunan
- "Dikehendaki Allah subhanahu wa ta'ala mengganti agama Islam." Jawab Suhunan "Jikalau demikian, al-hamdu li-'llah hamdan jalilan kasyiran¹ karena dapatlah akan sahabat kami membuat yang de-
- 5 mikian itu." Lalu berjabat tangan keduanya. Syahdan dikatalah yamtuan muda Demak yang digelar Pangeran Dipati yang telah tersebutlah dahulu, yang berjalan sama-sama dengan Suhunan Bonang sekalian dengan kulawarganya dan bala-tenteranya.
- Setelah sampai ke Cerbon menuju ke hadirat Suhunan, lalu ia mereka itu berjabat² tangan dengan Suhunan, setengahnya ada mencium dulinya Suhunan, maka
- 10 Suhunan menyilahkan duduk akan sekalian mereka itu. Pangeran Pangayunanpun sama-sama ia berjabat tangan; lalu Pangeran Pangayunan tanya akan keduanya yakni yamtuan muda dengan Suhunan Bonang "Apalah yang tuan kehendakinya datang kemari?"
- Maka jawab keduanya "Maksud kami ini ziarah kepada Sayyid al Syarif Syaikh Nuruddin." Maka kata Pangeran Pangayunan "Jika begitu, sama-samalah dengan kehendak hamba."
- 15 Setelah itu menghambakan dirilah keduanya itu dengan sekalian kulawarganya. Lama-lama

1 حمدا جليلا كشيلا
2 بار جيا

E 40 from Baghdad; thence I went to Pasai, and from Pasai I came here." The Suhunan asked "What was your intention in coming here?" Pangeran Pangayunan replied "Allah the Perfect and Most High desires to change the religion into Islam." The Suhunan exclaimed "If it is so, praise be to Allah, may Allah be repeatedly praised, for I have found a companion to join me in my task." The two shook hands.¹

Now we come to the account of the crown prince of Demak, entitled Pangeran Dipati who was mentioned earlier; he set off together with Suhunan Bonang, his relatives and followers.

On reaching Cheribon, they visited the Suhunan; they shook hands with him. Some of them kissed the Suhunan's feet; the Suhunan invited them to sit down.

Pangeran Pangayunan also shook hands with [Pangeran Dipati and Suhunan Bonang]. Then he asked both the crown prince and the Suhunan Bonang "What have you come here for?" The two of them answered "Our plan is to pay a visit to Syed al Sharif Shaikh Nuruddin."

Whereupon the prince Pangayunan replied "If that is so, your wish is the same as ours." Then they entered into the Suhunan's service with all their followers. When

¹ similar account see Edel pp. 100-102.

- M 41 ia Suhunan Bonang dan yamtuan muda meniliklah akan hal-ih-
walnya Suhunan Gunung
Jati, betul ia sebagai hikayatnya Suhunan Ampel Denta is-
timewa Haji Sarafuddin.
Setelah semata-matalah dikenalnya, maka segeralah Suhunan
Bonang dan yamtuan muda dan
sekalian mereka itu bermasuk guru kepada Suhunan Gunung
Jati. Maka di dalam masa
5 itu yang dibay'atkan¹ oleh Suhunan Gunung Jati pertama-ta-
ma Suhunan Bonang, kedua
Pangeran Batu, ketiga Suhunan Kali Jaga, keempat Pange-
ran Derajat.
Setelahnya dibay'atkan², maka kata Pangeran Pangayunan
kepada tuan Suhunan Jati "Ya tuanku
Suhunan Jati, baiklah berpesan karena tuanku zuriat³ dari-
pada Nabi Muhammad Khata⁴
al-anbia (s.a.w.). Adapun yamtuan muda Demak yang atas
kua/sa/ pada sekalian
10 tanah Jawa. Maka lalu Suhunan Jati memberi nama kepada
ymtuan muda diberinya
nama Sultan Ahmad Abdul 'Arifin, dimasyhurkanlah kepada
sekalian tanah Jawa
istimewa tanah seberang. Maka kata Pangeran Pangayunan
kepada Sultan Demak "Betapa kehendak
tuan kepada Suhunan Gunung Jati?" Jawab Sultan Demak "Ma-
na anak-anakdanya?
Silahkanlah ke mari segera." Disilahkan; lalu ia ber-
datang duduk sekaliannya dibawah⁵
15 Sultan Demak. Maka setelahnya tanya Sultan Demak kepada-
nya "Mana yang lebih tua?" Jawab

1 = 2 دَبَّيْعَتُكَ Ar. Allegiance. Used specifically by mystics
of the allegiance due by an initiate to the head of his Order.
(Wilk.I,95).

3 ذُرِّيَّة = Offspring (Wilk.I,295) 4 خَاتَم = Seal (Wilk.I,593)

5 دَبَّار

E 41 Suhunan Bonang and the crown prince had had enough time to observe Suhunan Gunung Jati, they saw that he was just as had been predicted by the Suhunan Ampel Denta, and fitted even more closely the prediction of Haji Sarafuddin¹.

When they had come to know the Suhunan Gunung Jati² very well, Suhunan Bonang, the crown prince and all [their followers] without hesitation became his disciples.

Then Suhunan Gunung Jati initiated firstly Suhunan Bonang; secondly Pangeran Ratu³, thirdly Suhunan Kali Jaga; fourthly Pangeran Derajat [into his mystic order]⁴.

After the initiation, Pangeran Pangayunan said to Suhunan [Gunung] Jati "Your highness Suhunan [Gunung] Jati, you should command, because you are of the seed of the Prophet Muhammad the Seal of the Prophets (may Allah bless him and grant him peace): [bt] the crown prince of Demak reign over the whole island of Java." Thereupon Suhunan [Gunung] Jati gave the crown prince the title of Sultan Ahmad Abdul 'Arifin,⁵ the appointment to be promulgated over the whole island of Java and particularly in the lands overseas.

Pangeran Pagayunan said to the Sultan of Demak "What is your wish concerning Suhunan Gunung Jati?" "Where are his sons?" asked the Sultan of Demak [in his turn], "Invite them at once to come." Being summoned, they approached and sat down below the Sultan of Demak. The Sultan of Demak asked "Which is the eldest?"

1 see p.E 39 note 4

2 MS -nya

3 = Pangeran Ratu Dipati of Demak (see Edel, p.102)

4 loc.cit.

5 Ibid., p.104; p.252 no.6

- N 42 Suhunan Jati "Itulah nama Muhammad Sah; adapun adiknya¹ Muhammad 'Arif; adiknya Hasanuddin." Maka titah Sultan Demak akan Suhunan "Anak-da tuan yang nama Muhammad 'Arif hambadirikan jadi Panembahan Batu Cerbon; serta hamba pohonkan buat mantu. Dan itu yang muda nama Hasanuddin hamba dirikan jadi Panembahan
- 5 Surasohan ada di Banten, serta hamba pohonkan buat mantu. Maka jawab Suhunan "Insya Allah baiklah; suka hati tuanlah akan hal itu." Setelah selesailah, maka sabda Maulana Ibrahim yaitu yang digelar Suhunan Bonang kepada Suhunan Jati "Ya saidi ya tuanku, hamba adalah dikaruniai Allah yaitu warna baju; dan ju/bah/ itu digelar oleh orang Jawa Anta Kusuma. Tetapi sekarang ini hamba simpan di atas
- 10 puncak² masjid Demak; dan barang siapa sekalian zuri-at tuan-tuan bahwa sesungguhnya maulah memelihara dan memuliakan akan dia. Sesudahnya itu, maka berjabat tanganlah sekaliannya itu dengan bercium akan duli Suhunan. Maka baliklah sekalian pulang sama-sama dengan Sultan Demak; melainkan yang tinggal lagi di negeri Cerbon Suhunan Kali Jaga dengan Pangeran Derajat.
- 15 Syahdan

1

2

ابراهيم
قشيري

E 42 Suhunan [Gunung] Jati replied "Muhammad Sah; his younger brother is Muhammad 'Arif; the youngest one is Hasanuddin."

Thereupon the Sultan of Demak said to the Suhunan "I wish to appoint your son Muhammad 'Arif to be Panembahan Ratu of Cheribon. And I ask you to permit him to marry my daughter. The youngest one, Hasanuddin, I would like to appoint to be Panembahan Surasohan of Bantam; and I ask you to permit him to marry another of my daughters."

The Suhunan replied "So be it, please Allah, Do^{as}/you wish in this matter."

Then Maulana Ibrahim, who had the title of Suhunan Bonang¹, said to Suhunan [Gunung] Jati "Your highness, my Lord, Allah has favoured me with a gift in the form of a jacket; this robe is named Anta Kusuma² by the Javanese³. I keep it on the peak of the Demak mosque. Your offspring should preserve it safely and treat it with respect."

Then they all shook hands and kissed the Suhunan's feet.

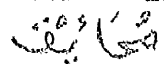
Thereupon they all returned home in the company of the Sultan of Demak. The only ones staying in Cheribon were Suhunan Kali Jaga and Pangeran Derajat.

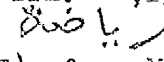
¹ see p.E 39 above; similar account see Edel, p.104

² In the wayang: the shirt of Gatotkaca, son of Bima, used for flying.

³ see also below p.E 51.

- M 43 Lagi maka berkata Pangeran Pangayunan kepada Suhunan Jati
 "Perihal tuanku sekarang
 ini telah kuasa dan mempunyai negeri Cerbon; hanya belum-
 lah akan tuanku ada rakyat dan
 bala-tentera. Baiklah segala kulawarga kami hamba serahkan
 kepada tuanku supaya menjadi
 isi negeri. Buatlah apa sekehendak tuanku; hamba suka
 dan rela." Maka jawab
- 5 Suhunan "Dari pasal sekaliannya sabda tuan, al-hamdu li-
 'llah." Dan lagi sabda Suhunan
 akan anakdanya nama Panembahan Ratu yang asal dinamai Pa-
 ngeran Muhammad Arif
 "Ya anakdaku, baiklah engkau membuat negeri. Mintalah
 izin kakanda Pangeran Pangayunan
 dan kepada sekalian musyaikh¹ supaya dapat berkatnya. A-
 dapun anakdaku nama
 Panembahan Surasohan Banten, baiklah engkau berjalanlah
 ke barat; riyadat²
- 10 lah kamu sementara engkau ada lagi muda, lebih baiklah
 buang-buangkan diri dahulu.
 Dan ini sebilah keris nama Ki Naga." Dan lalu kata Pa-
 ngeran Pangayunan
 kepada sekalian kulawarganya yang telah diserahkan kepada
 Suhunan "Hai sekalian
 kulawargaku, ikutlah olehmu akan barang perintahnya Panem-
 bahan Ratu. Janganlah
 sekali-kali berani membantahi akan perintahnya." Dan Pa-
 nembahan Ratu meminta kepada
- 15 Suhunan Kali Jaga buat tangkal.³ Maka diberinya labu ke-
 ring berisi air penuh.

1  musyaikh=masyaikh = elder; plur.of syaikh(Ar.)
 (Wilk. II, 156).

2  ascetic exercise, self-mortification (Wilk. II,
 337) cf. p.M 24 line 4; M 62 line 12.

3 = protective talisman or charm (Wilk. II, 535).

E 43 Pangeran Pangayunan observed to Suhunan [Gunung] Jati "Now you are in power and ruling over the country of Cheribon, but you still do not have subjects and an army. I had better offer you my people to become inhabitants of the country. Do with them whatever you wish; you have a free hand as far as I am concerned." The Suhunan replied "Praise be to Allah for what you say."¹

Thereupon the Suhunan instructed his son named Panembahan Ratu, whose original name was Pangeran Muhammad 'Arif² "My son, you had better establish a capital. Seek the consent of my brother Pangeran Pangayunan, and the blessings of the shaikhs. While you, my son, Panembahan Surasohan Bantam,³ you had better go westwards. Practice austerities while you are still young; you should devote yourself to ascetic exercises at this stage [of your life]. Here is a keris named Ki Naga."

And then Pangeran Pangayunan instructed all his people who had been handed over to the Suhunan [Gunung Jati] "My followers, obey every command of Panembahan Ratu. ^{ever} Do not/dare to oppose his orders." Whereupon Panembahan Ratu [Pakungwati] asked Suhunan Kali Jaga for a charm. [The Suhunan Kali Jaga] gave him a dry gourd filled with water.

¹ Parallel account of Edel, p.106.

² = Panembahan Ratu Pakungwati, ibid. p.104

³ = Hasanuddin, ibid. p. 112

- M 44 Itulah yang diberinya. Maka labu kering yang demikian itu diminumlah oleh sekalian rakyat-rakyat tiadalah habis-habisnya. Setelah itu lama-lama ketahwennlah¹ oleh Suhunan Jati. Maka labu itu dimintanya². Setelahnya diterima ia, lalu labu itu dipecahnya. Maka titah Suhunan Jati "Apa sebab aku buangkan? Karena yang demikian itu perbuatan
- 5 dunia. Barang siapa menghendaki dunia, niscaya tiadalah dapat laba;³ dan barang siapa menghendaki akhirat, sesungguhnya labalah dunia akhirat.
- Syahdan
- Adalah suatu hari setengah bercakaplah Suhunan Gunung Jati dengan Pangeran Pangayunan, maka tanyalah Suhunan akan dia "Ya Paduka kakanda, bahwa sesungguhnya apalah
- 10 yang menjadi sebab terangkat ke mari?" Maka jawab Pangeran Pangayunan "Adapun sebab anak Sultan Baghdad yang menjadi sebab datang ke mari adalah paduka kakanda itu amat suka sekali melihara anjing. Akhir-akhir Seri Paduka ayahda Sultan Baghdad ada kecurian harta. Banyaklah yang dicurinya. Maka Seri Paduka ayahda Sultan Baghdad menghimpunkan sekalian tabib dan tukang menu/ng/guhi akan barang sesuatu.
- 15 Setelah berhimpunlah sekalian mereka itu di hadapan Sultan, titah ia "Tegurlah

1 *ketahwennlah*
63 line 6.

2 *dimintanya*

3 a nice allusion from 'labu' to 'laba'

cf p.M 16 line 15; p.M 53 line 11, and p.M

E 44

That was his gift. All the people drank [water from] the dry gourd, and it never became empty. After some time the Suhunan [Gunung] Jati came to know of it, and he asked for the gourd. Upon receiving it he broke it, saying "Why did I get rid of it? Because it belonged to worldly things. Whoever desires things of this world, certainly does not gain any profit; but whoever desires the next world, he gains profit in this world and the next."¹

One day, when Suhunan Gunung Jati was conversing with Pangeran Pangayunan, the Suhunan asked the latter "What reason brought you here?" Pangeran Pangayunan replied "The reason why [I], son of the Sultan of Baghdad, came here was because [I], your brother, was very fond of keeping dogs."² In the end my father the Sultan of Baghdad was robbed. His losses were great. My father summoned his wise³ men and all his guards. When they were assembled before the Sultan, he ordered "Investigate

¹ A typical Sufi feature. Similar account: loc.cit., but in the Hikajat Hasanoeddin it is rice in a basket (Jav. Kukusan) which never becomes empty. (loc.cit.)

² cf. Edel p.116; B.C., p.94

³ MS tabib

- M 45 /¹olehmu siapa yang curi hartaku ini." Maka segeralah sekalian mereka itu menyembah kepada Sultan. "Ampun-ampun tuanku, sembah patik di bawah duli tuanku, perihal titah tuanku kepada hamba tuanku akan hal dari tuanku kecurian di atas patik itulah anakda tuanku suka melihara anjing; itulah yang menjadi sebab tuanku kecurian karena anjing
- 5 itu tentu dikeji² oleh malaikat. Jikalau sudah dikejinya, tentulah malaikat itu tiada suka me/n/dampirkan dirinya akan daulat tuanku. Setelahnya masuklah syaitan atau barang sebagainya kepada istana tuanku. Maka segera-segeralah lalu hamba dipanggil ke hadirat ayahda. Setelahnya sampai, maka bertitahlah ayahda Sultan kepada kami
- "Ya anakku Abdulrahman, itulah dengarkan kata sakalian tabib. Jikalau demikian,
- 10 engkaulah yang menjadi sebab begini. Baiklah engkau pergi /³ kemana jualah sukamu; tetapi jangan tiada sekarang ini jua." Dan itulah yang menjadi sebab kakanda datang ke mari karena dihalau oleh ayahda. Adapun kawan kami
- melainkan tiga orang laki dan seorang perempuan.⁴ Tiap-tiap seorang sebuah perahu. Jadi empat buah perahu. Adapun teman-teman hamba
- 15 dalam sebuah perahu dua ratus enam puluh enam orang, demikianlahlain

¹ / MS: tegurlah

² = to abuse (Wilk.1,529)

³ / MS: di

⁴ فرمفد موات (sic)

E 45 who has stolen my property." Forthwith they replied to the Sultan "Pardon us, Your Majesty, we crave to speak concerning the thefts: in our view it is because your son likes keeping dogs. That is the reason for the theft, because angels certainly { loathe dogs. And consequently the angels will keep aloof from you. As a result a devil or some such thing enters your palace. Forthwith the Sultan, my father, summoned me to go into his royal presence. When I arrived, the Sultan said "My son Abdulrahman¹, listen to the words of the wise men. If they are correct, you are the cause of this [trouble]. You had better leave; go anywhere you like, but you must leave at once." That was why I, your brother, came here because my father had driven me away.

My company consisted of only three men and one woman. Each had one vessel, making four vessels in all. My companions in my vessel numbered 266 men, not including

¹ = Prince Pangayunan, cf . Edel p. 252

- N 46 daripada hamba. Adapun nama hamba Abdulrahman, saudara¹ hamba yang seorang Abdulrahim yang sekarang ini digelar Ki Gede ing Dukuh yang telah tersebut dahulu mengikut Pangeran Masanuddin ke Banten; dan yang seorang nama Datuk Kahfi yang tergelar nama Ki Gede ing Babadan yang telah tersebut dahulu dan seorang perempuan
- 5 yang sekarang tergelar Nyahi Gede ing Muwarah. Adapun ketika hamba naik dari perahu ada di desa Pangkalan; adapun ketika Datuk Kahfi naik dari perahu ada di desa Pangurakan; adapun ketika Nyahi Gede Muwarah naik dari perahu ada di desa Jati.
- Syahdan
- 10 Bahwasanya inilah cetera menguraikan² ketika Pangeran Pangayunan datang ke negeri Cerbon. Ketika itu yang sudah menjadi kampung pertama-tama desa Jati; kedua desa Kali Tengah; ketiga desa Watu Belah; keempat desa Japura; kelima desa Campaluk; dan sekalian desa Bengawan itu saku³ dari desa Campaluk. Adapun sekalian teman-teman pangeran
- 15 Pangayunan yang dari Baghdad yang telah diserahkan kepada Suhunan Gunung Jati,

1 سوادا

2 مخدود بكن

3 سكر = cut off (Wilk. II, 370)

E 46

my self. My name is Abdulrahman; one of my brothers Abdulrahim, who, as has been mentioned, bears the title Ki Gede ing Dukuh, accompanied Pangeran Hasanuddin to Bantam. And another brother named Datuk Kahfi, as has been mentioned, bears the title Ki Gede ing Babadan; I also have a sister, who bears the title Nyahi Gede ing Muwarah.¹

The village where I disembarked was called Pangkalan. Datuk Kahfi, however, disembarked at the village of Pangurakan. And Nyahi Gede Muwarah disembarked at the village of Jati.²

Here is the account of Pangeran Pangayunan's arrival at Cheribon.

At that time the first village to become a town was Jati. The second: Kali Tengah. The third: Watu Belah. The fourth: Japura. The fifth: Cempaluk. All these riverine towns originate from the village of Cempaluk.²

The companions of Pangeran Pangayunan from Baghdad who had been handed over the Suhunan Gunung Jati,

¹ cf. the genealogy: Edel p.253

² Ibid., p.116, p.174 (transl.)

- M 47 maka yaitu Suhunan Gunung kehendaklah akan ditaruhnya dalam tiap-tiap sebuah kampung.
- Pertama-tama yang ada di Munduh; digelar nyapun Nyahi Gede ing Munduh dan Kiyahi Gede Garogol dan Nyahi Gede Lema/h Abang dan Nyahi Gede Candi dan Kiyahi Gede Weruh dan Kiyahi Gede Sungapan dan Kiyahi Gede Kali Ulu
- 5 dan Kiyahi Luwung Salawe dan Kiyahi Candi dan nama Patih Warak dan Ki Gelar Patih Wareng dan Patih Gakon dan nama Patih Menggelung dan Patih Lumut Dikarangkeng dan nama Patih Datar Desa Singapura dan nama Ki Campaluk digelar Buyut Sajati dan Ki Dipati di desa Japuran. Ketahuilah tiap-tiap
- 10 namanya yang telah tersebut ini yaitu sekarang menjadi nama desa. Adapun setengahnya mereka itu pergi dari negeri Cerbon dengan izin Suhunan jua pertama-tama Ki Gede ing Karawang dan Ki Gede ing Batang dan yang ada di negeri Demak nama Syaikh Jena Ke-tib¹ dan nama Ki Gede Pon jadi Patih Demak dan nama Kiyahi
- 15 Kanduruhan ada di desa Ayat² dan nama Ki Gede Pancer dan

1

جينا كتيب

2

اية

E 47 were each, at the wish of Suhunan Gunung Jati, to be appointed to a town.

First of all, the one at Munduh was given the title Nyahi Gede ing Munduh,¹ Kiyahi Gede Garogol; Nyahi Gede Lema [h] Abang; Nyahi Gede Candi; Kiyahi Gede Weruh; Kiyahi Gede Sungapan; Kiyahi Gede Kali Ulu; Kiyahi Luwung Salawe; Kiyahi Candi; Patih Warak; Ki Gelar Patih Wareng; Patih Gakon²; Patih Menggelung; Patih Lumut Dikerangkeng; Patih Datar Desa Singapura; Ki Campaluk was given the further title of Buyut Sajati; Ki Dipati was appointed to the village of Japuran.

The names of these villages were derived from the titles we have mentioned.

Some people who left the city of Cheribon with the consent of the Suhunan [Gunung Jati] were: first of all Ki Gede ing Karawang, and Ki Gede ing Batang. One who moved to Demak was Shaikh Jana Ketib³; [another] one named Ki Gede Pon became Patih of Demak; Kiyahi Kanduruhan went to the village of Ayat; others who left were Ki Gede Pancer:

¹ [the one at Garogol the title of].... and so on. Parallel account see ibid., p.118; loc.cit.: Mundur

² loc.cit.: Kakok

³ loc.cit.: Jina Hatib

M 48

Ki Gede Kalinyamat dan Ki Dipati Pamantingan dan
Dipati Pamalang dan Ki Tubagus Angke dan Dipati Pontang¹
dan Dipati Tana/h/ Raden Ki Gede Garenjeng dan Ki Gede
Kagok

dan adalah Ki Gede ing Kagok yang menjadi tukang ketika
membuat

- 5 kota negeri Cerbon. Adapun daerah negeri Cerbon
yaitu dibuatnya empat pesagi² tiap-tiap satu pesagi dela-
pan³ ratus
cengkal, dan dibuatnya ia empat pintu besar. Adapun me-
nempatinya
melainkan Pangeran Keken; jadi tukangnyanya melainkan kakak⁴
beradik.⁵
Setelah selesai membuat negeri dan alun-alun dan astana,
maka

- 10 ia memohon dirilah kepada Suhunan. ia balik ke desa Losa-
ri.
Dan setelahnya selesai membuat yang telah tersebut, maka
bertitablah Suhunan kepada
Sultan Demak meminta tukang buat kerja astana, artinya
keramat besar yang /⁶
di dalam Gunung Sembung. Maka diberinya seorang laki-laki
asal dari Majapahit
nama Raden Jepet⁷, itulah yang membuat membagi gunung Sem-
bung yang sekarang ini
15 digelarnya Astana Besar. Dan adalah dalam gunung Sembung
ada nama Budi Jajar

1 قو دپانچ

2 فساپی = side (Wilk.II,258,491)

3 دولا فت

4 ۲۵ (sic)

5 برادي

6 / MS : di

⁷ cf Sejarah Banten Rante-Rante: Senget (Edel, o.c., 49); Seja-
rah Banten: Sepat (H.Djajadiningrat, 1913, p.33); BC, p.112: Sepet.

E 48 Ki Gede Kalinyamat, Ki Dipati Pamantingan, Dipati Pamalang, Ki Tubagus Angké, Dipati Pontang, Dipati Tana[h] Radèn Ki Gede Garènjèng and Ki Gede Kagok.

Ki Gede ing Kagok was the craftsman who built the city of Cheribon. He laid out the city of Cheribon in the form of a square, each side measuring 800 cengkal¹. He constructed 4 large gates. The gates were put into position by Pangeran Reken. Thus the two builders [of Cheribon] were brothers.²

Having completed the construction of the city, the palace-grounds and the palace, the two brothers took their leave of the Suhunan and returned to the village of Losari.

When all that was finished, the Suhunan requested from the Sultan of Demak craftsmen to build an astana, which means a large tomb³, on Mount Sembung. [The Sultan] supplied a man of Majapahit origin, named Raden Jepet. He was the man who divided up Gunung Sembung [into] what is now called the Grand Tomb; also on Gunung Sembung is [a place] named Budi Jajar

¹ cengkal = 12 feet (J.M. Nichols & H. Shadily (1961) p.352)

² i.e. Ki Gede Kagok and Pangeran Reken (cf. J. Edel, o.c., p.119)

³ MS keramat (Wilk.I, 566).

M 49 yang bangunannya sebagai mandar/a/sa¹ yaitu pusaka dari Pajajaran;

dan ada pula di bawahnya dinamai Made Mangu bangunannyapun sebagai mandar/a/sa pusaka dari Majapahit.

Syahdan

5 Adalah satu hari Suhunan suruh menje/m/put segala aulia Allah.

Yang sembahen pertama-tama Suhunan Makdum² dan kedua Suhunan Bonang

dan Suhunan Giri Gaja dan Suhunan Kali Jaga dan Maulana Maghribi

dan Maulana Majagung dan Maulana Syaikh Lema/h A/bang dan Syaikh Bentong.³

Setelahnya berhimpunlah sekaliannya di hadapah Suhunan Jati, lalu

10 sabdalah ia kepada mereka itu mengittifakkan⁴ kehendak membuat masjid

besar. Maka sahut sekaliannya itu akan Suhunan Jati "Baiklah kita

perbuatnya supaya berdiri sembahyang Jum'at dalam negeri ini." Maka lalu diper-

buatnya. Adapun sebelumnya Suhunan membuat negeri dan istana

dan masjid besar dan keramat, pindahnya dari gunung Sembung adalah di

15 tempat kediamannya ada di Dalem Agung namanya. Dan ketika itu zaman itu

1 مندراست

= private religious foundation (Wilk.II,101)

2 مقدّم

3 بنت طرخ

4 مع التفكر

ittifak = agreement (Klinkert,p.5) cf p.M 4

E 49 shaped like the ancient mandar(a)sa¹ of Pajajaran; and lower down there was another one named Made Mangu, shaped like the ancient mandar(a)sa of Majapahit.

One day the Suhunan [Gunung Jati] ordered the saints to be summoned. The first one to appear was Suhunan Makdum; secondly Suhunan Bonang; then Suhunan Giri Gaja; next Suhunan Kali Jaga and Maulana Maghribi. Then Maulana Majagung; Maulana Shaikh Lemabang², and Shaikh Bentong .

When all were assembled before Suhunan [Gunung] Jati, he told them of his wish to build a large mosque. They all replied "We agree. Let us build one, so that the Friday prayers can be held in this state." They proceeded to construct one.

The Suhunan [Gunung Jati] first moved his abode from Gunung Sembung to Dalem Agung; afterwards he constructed the city, the palace, the grand mosque and the tomb.

And at that time

¹ Private religious foundation (Wilk.s.v. mandarsah).

² = Lemah Abang

M 50 masjidnyapun ada lagi kecil nama masjid Jelageraha itu ada-
nya.

Syahdan

Sebermula lagi ada suatu cetera setelahnya selesailah mem-
buat negeri dan sekalian

yang telah tersebut, maka adalah Suhunan Gunung Jati meng-
hendaki pergi ke negeri

5 Mesir menyambut bundanya. Maka ia panggillah pati/h/ Ke-
ling dan Gede Jati

dan Ki Gede Sembung dan Ki Dipati Cangkuwang dan dari i-
tupun

banyak lagi lainnya. Setelah berhimpun mereka itu, sab-
dalah Suhunan "Ya segala

sahabatku jagalah negeri ini baik-baik, dan belakanlah¹
sebagai ada

aku. Maka aku hendaklah pergi." Lalu berangkatlah dengan
izin Allah. Perginya

10 itu tiada dengan satu naikan. Jikalau seorang teman se-
kalipun /tiada/ Maka berjalan

serta tiada dihuraikan hal-ihwalnya di jalan, melainkan
yang dipandangnya

kebesaran Allah. Alai-alai² singgahlah masuk ke negeri
Cina, nama itu negeri

Huwai-Huwai.³ Lalu ia mengislamkan orang Cina. Sekira-ki-
ra ada lima puluh

ribu orang yang sudah masuk agama Islam, serta dengan pe-
patihnya dan

15 sudahlah negeri Huwai-Huwai membuat perbuatan yang diperin-
tahkan syara'.

1 

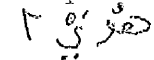
bela = to look after (Wilk.1,102)

2 

= at last (?)

cf p.M 16

the equivalent of akhir-akhir (?) cf pp.M 23,25,30,33,44

3 

= Muslims cf. p.E 50 note 2

E 50 the mosque was small, and was called Jelageraha mosque.

Now we relate a story of Suhunan Gunung Jati; when he had built the city and done the things mentioned, he resolved to go to Egypt to fetch his mother. He summoned Pati[h] Keling and Gede Jati, and Ki Gede Sembung, and Ki Dipati Cengkuwang, and many others besides.

When they were assembled, the Suhunan spoke "My dear friends, guard this country well, and defend it as if I were here myself. I am going away." And so he set out, by the grace of Allah.

He went without any conveyance, and with no companion. He set off. No details of the circumstances of his journey are narrated, except that he was continuously contemplating the greatness of Allah.

At last¹ he reached China; and the name of the city he entered was Huwai-Huwai². He converted the Chinese to Islam. There were about fifty thousand Chinese who became Muslims, including their vizier. And Huwai-Huwai carried out the prescriptions of Islamic law.

¹ MS Alai-alai (= at last? cf p.^M 50 note 2)

² Huwai-Huwai = Muslims. H.A. Giles, A Chinese -English Dictionary (Shanghai/Hong Kong, 1912) I, 641; s.v. Hui-Hui. One of the many legends on S.G. Jati is his visit to China cf H.Djajadiningrat, o.c. 1913, p.105.

M 51

Setelahnya berislam, tiada antara lama ada suara yang ti-
a/da/ kelihatan, kata suara

"Sudahlah! Berhentikan mengislamkan orang Cina." Maka ber-
hentilah Suhunan;

lalu hendak berjalan ke Mesir. Tapi ia dari negeri Cina
membawa seorang

puteri Cina lagi anak dara. Lalu berjalan apa yang telah
demikian yaitu

5 tiada diceterakan di dalamnya. Maka datang ke istana bun-
danya.

Selalu masuk ke dalamnya, maka ia bundanya setengah ber-
semayam dengan

saudaranya¹ yang nama Sayyid al Syaikh Nurullah.² Lalu
berpeluk bercium akan

keduanya. Setelah selesailah, maka sabda Suhunan "Ya,
saudaraku³,

baiklah engkau yang menjadi raja menggantikan ayahda. Melai-
inkan yang aku pinta

10 pusaka ayahda; pertama-tama: Kur'an, dan Kitab Usul Ka-
lam dan pataka⁴ artinya [baju yang di/

puncak⁵ masjid, dan bunda. Itulah yang aku kehendaki.

Dan pesanku

"Baiklah engkau menjadi Sultan maulah adil dan buatlah ba-
rang apa yang di-

suruhkan syara'." Maka lalu memberi salam ia Suhunan adik-
nya.⁶ Ber-

jalanlah ia sama-sama dengan bundanya. Adapun kawannya
lain daripada bunda

15 melainkan empat orang : pertama Patih Rahim asal dari ne-
geri Johar;

1 سید نورالله

3 سید اکبر

5 فنی

2 نورالله

4 see p.E 51 note 2

6 ادیت

E 51 Not long after they had adopted Islam, there was heard an invisible caller saying "Enough! Stop Islamizing the Chinese." And the Suhunan ceased. Then he set out for Egypt. However from China he took a Chinese princess, still virgin. Then he had further travels of which nothing is recorded.

He came to his mother's palace. Straight away he entered. His mother was sitting with his brother named Sayyid al Shaikh Nurullah. The Suhunan and his mother embraced and kissed each other. When that was finished, Suhunan said "Dear brother, I wonder if you would become king to succeed our father? All I request from what our father left is first of all the Koran; then the book Usul [al-] Kalam¹; the flag² meaning the [blouse which is pūt]³ at the peak of the mosque, and our mother. That is what I desire. And my injunction to you is "May you become a righteous king, and do whatever is prescribed by Islamic law."

The Suhunan bade farewell to his brother, and set out together with his mother. Apart from his mother, he had four companions: first of all the vizier Rahim, a man from the country of Johar

¹ = Fundamentals of [Islamic-] Theology, cf BC., p. 39 and p. E 4 above.

² MS Patākā : Skr. flag (M. Monier-Williams, A Sanskrit-English Dictionary, Delhi, 1963, p. 581)

³ = Anta Kusuma cf Edel p. 218; and p. E 42 note 2 BC., p. 68.

- N 52 dan nama Raja Lahut dari negeri Surandil¹, dan nama Abdul Kahfi dari Bani Israil; dan seorang perempuan lagi anak dara yaitu puteri Cina yang telah tersebut di hadapan, asal dari negeri Cina. Maka tiadalah dikhabarkan ketika berjalan melainkan dengan kebesaran Allah dengan sekejap matapun
- 5 sampailah ke negeri Cerbon. Setelahnya datang ke Cerbon, maka nama Raja Lahut didudukkan di Jaketrah.²
- Syahdan
- Adalah bahwa suatu rencana mengulangi cetera akan hal-ih-walnya Panembahan Sura-sohan yang asal nama Pangeran Hasanuddin, anak Suhunan Gunung Jati
- 10 yang sudah dapat titah daripada ayahdanya pergi dari negeri Cerbon menuju ke negeri Banten. Tapi dari Cerbon jalan dengan perahu tiba-tiba datang ke laut³ Banten
- lalu ke tepi. Selalu naik ke darat. Yang ditujunya kepada segala desa yang di gunung-gunung. Maka tiba-tiba datang ke Banten Girang⁴ nama desa itu. Maka ia berhentilah di sana.
- Syahdan
- 15 Ada tersebut seorang tapa digelarnya Ajar Domas. Arti domas itu delapan

¹ see p.E 52 note 1

² جاكتره

³ لا هو

⁴ see p.E 52 note 5

E 52 and [another] one named Raja Lahut from the country of Surandil¹, and [another] named 'Abdul Kahfi² of the Bani Israil; and a girl who was a virgin, that is the Chinese princess previously mentioned.

Nothing is known about his journey, but by the greatness of Allah, in a moment he reached Cheribon.³ On his arrival in Cheribon, he appointed Raja Lahut to reside at Jaketrah.

Here is the story of Panembahan Surasohan who originally was named Pangeran Hasanuddin, the son⁴ of Suhunan Gunung Jati, who had received an order from his father to go from Cheribon to Bantam. From Cheribon he set out on a vessel, and on his arrival in the Bantam roads, at once they went alongside; without delay he went ashore. He went to all the villages in the mountains. Suddenly he arrived at a village named Bantam Birang⁵. There he halted.

This is the story of an ascetic [who was the head of the] Ajar⁶ Domas.⁷ Domas means "eight

¹ = Ceylon (J. Edel, p. 179 note 2; 142; 143)

² from Ar. Hafidh or Hafiz, Ibid., p. 226 = Ki Gede Babadan, ibid.

³ see p. E 24 note 6

p. 253

⁴ genealogy: Edel, p. 254-255

⁵ = Upper Bantam, the name of the old capital of Bantam, near present day Serang, cf. H. Djajadiningrat, o.c. (1913) p. 113

⁶ Ajar O.J. = ascetic (Wilk. I, 12)

⁷ Domas = 800 (Pigeaud, J-N, p. 96)

- M 53 ratus. Adapun penghulu nama Pucuk Umun. Maka Pucuk Umun tahulah akan hampir datang yang demikiannya dari sebab pengenalannya masa itu yang menjadi raja besarnya ada di negeri Pajajaran, zaman nama Perabu Seda¹ yaitu nama Munding Sari yaitu anak Perabu Siliwangi, yaitu anak Perabu Anggalarang, yaitu anak Perabu
- 5 Linggawastu, yaitu anak Perabu Lingga Tunggal, yaitu anak Perabu Susuk Tunggal, yaitu anak Perabu Susuk Jati, yaitu anak Perabu^{Putra}VPakuwan, yaitu anak Perabu Angga Lamaya, yaitu anak Perabu Ciung Wanara, yaitu memulai membuat negeri Pakuwan Pajajaran yaitu Ciung Wanara anak Perabu Ratu Galu/h/
- Bandurareja. Adapun negerinya Ratu Galu/h/ ada di negeri Banagarah.
- 10 Dan adalah nama Pucuk Umun meninggalkan suatu pustaka; bahasa Melayu arti pustaka itu daftar. Setelahnya lenyaplah ia tiada ketahwen.² Maka tersebutlah Maulana Hasanuddin yang terhenti di desa Banten Girang berjalan ia ke gunung Pulasari. Maka di sanalah tiada seorang tinggal melainkan rumah beberapa banyak. Adapun rumah itu tempat kediamannya segala ajar-ajar yang telah
- 15 tersebut. Maka selalulah rumah-rumah itu didudukinya oleh Maulana Hasan-

¹ see p.E 53 note 3

² peculiar form cf. pp M 16,44,63.

E 53 hundred". The head¹ was named Pucuk Umun. Thanks to his [e-soteric] knowledge at that time, Pucuk Umun was aware of what was to happen.² At the time the ruler of Pajajaran was Perabu Seda,³ son of Munding Sari,⁴ son of Perabu Siliwangi, son of Perabu Anggalarang, son of Perabu Linggawastu, son of Perabu Lingga Tunggal, son of Perabu Susuk Tunggal, son of Perabu Susuk⁵ Jati, son of Perabu Putera Pakuwan, son of Perabu Angga Lamaya, son of Perabu Ciung Wanara, who founded the country of Pakuwan Pajajaran; this Ciung Wanara was the son of Perabu Ratu Galu [h] Mandurareja. Ratu Galu [h] was from the country of Banagarah.

Pucuk Umun bequeathed a pustaka; in Malay pustaka means a list.⁶ Then Pucuk Umun disappeared, leaving no trace. ?

We now return to the account of Maulana Hasanuddin, who had halted at the village of Bantam Girang. He set out for Gunung Pulasari. There he found only some houses, with no inhabitants. The houses were the abodes of the ascetics mentioned earlier. Without more ado Maulana

¹ MS penghulu

² namely, that someone else would take his place (cf. Edel ed. p. 28; 29; H. Djajadiningrat, o.c., 1913, p. 31).

³ Perabu Seda is the father of Pucuk Umun (J. Edel, pp. 32; 33)

⁴ scribe omits Perabu Ratu Pakumpulan, Munding Kawati, and Munding Kalahgun. (Ibid. p. 30 & 31).

⁵ In Hikajat Hasanoeuddin: Susuk (Ibid. p. 32); in Sejarah Banten Rante-rante: Susuk (Ibid. p. 33); in Sejarah Banten: Susun (H. Djajadiningrat, o.c., 1913, p. 31).

⁶ MS daftar

- M 54 uddin. Setelah ada di sana sepuluh malam, maka berangkatlah Suhunan Jati dari Cerbon datang ke tempat kediamannya Maulana Hasanuddin. Maka segera-segeralah ia mencium akan duli ayahdanya. Setelahnya ia Suhunan jalan-jalan; setelah kembali, maka Suhunan mengajar anakdanya akan segala ilmu yang tersbbut di dalam Kur'an. Maka sabda ia Suhunan kepada sahabatnya, yaitu
- 5 dua /o/ rang jin laki-laki, ia dititahnya akan keduanya "Kamu keduanya berhambalah kamu kepada anakdaku Maulana Hasanuddin dan janganlah kamu membantahi baginya pada barang yang diperintahnya oleh anakdaku." Lalu ia sahut keduanya "Ya tuanku, akan hal titah tuanku kepada hamba tuanku, ikutlah kami dua orang akan sabda tuanku." Setelah itu maka baliklah Suhunan ke Cerbon dengan sekejap
- 10 mata. Maka tersebutlah ajar yang telah tersebut yaitu Ajar Domas yang telah berlenyap,¹ datang kembali mendapatkan mereka itu kepada Maulana Hasanuddin, didapatnya Maulana Hasanuddin setengah sembahyang sunnat; keluarlah dari tempat kediamannya kepada sekalian mereka itu; tapi dari pemandangan ajar, nampak² menyalalah Maulana Hasanuddin. Dengan takutlah akan dia menjadilah ia sekalian mereka itu dengan
- 15 Maulana Hasanuddin berkenal-kenalanlah antara keduanya itu. Sekira-kira Maulana Hasan-

1

بیت

2

نظار

E 54 Hasanuddin took up his residence in the houses. When he had been there for ten nights, Suhunan Gunung Jati left Cheribon and came to the abode of Maulana Hasanuddin.¹ Maulana Hasanuddin hastened to kiss the feet of his father.

After having taken a walk, the Suhunan taught his son the knowledge which is revealed in the Koran.

The Suhunan ordered his followers (the two male genii) saying "You two must enter the service of my son Maulana Hasanuddin; and do not ever question anything my son orders." Whereupon the two replied "Lord, we obey your orders." Thereupon the Suhunan returned to Cheribon in the twinkling of an eye.²

Now we come to the account of the ascetic mentioned earlier, that is Ajar Domas³ who had disappeared. He returned to rejoin the 800 ascetics, and [together they went] to see Maulana Hasanuddin. They found him performing his sunnat (voluntary) prayers. [Maulana Hasanuddin] came out of his abode and approached them. It seemed to them that Maulana Hasanuddin was emitting flames.⁴ Fearful of Maulana Hasanuddin, [they approached him; Pucuk Umun and Maulana Hasanuddin] introduced themselves to each other.⁵ When Maulana Hasan-

¹ similar account see Edel, p.32 ff

² see p.E 24 note 6

³ sc. Pucuk Umun. The person who had disappeared was Pucuk Umun, the head of the eight hundred ascetics (Ajar Domas), the son of Perabu Seda. See p.^{E53} above.

⁴ see p.E 36 note 1

⁵ M.Hasanuddin is considered the same as P.Umun. In the Hi-kajat Hasanuddin M.Hasanuddin said "I am ki Pucuk Umun" (Edel, p.34) At issue is the legitimacy of M.Hasanuddin as the ruler of Bantam.

M 55

- ¹/uddin dapat tujuh² tahun ada di sana. Maka datanglah kembali Suhunan
 Jati kepada Naulana Hasanuddin. Maka sabdanya Suhunan "U-
 hai³ anakku, ketika
 ini waktunya orang pergi naik haji⁴, baiklah kita pergi
 ke Makkah naik haji. Dan
 engkau dua murid yakni jin keduanya tinggallah engkau da-
 lam desa ini,
- 5 ikutilah apa barang hal-ihwalnya anakdaku. Sudah berpesan,
 maka Maulana Hasan-
 uddin dikemas : yakni disampul dalam sal.⁵ Lalu Suhunan
 berjalan dengan ia anakda
 dibimbingnya⁶; dengan kebesaran Allah (subhananu wa ta'ala),
 dengan sekejap matapun
 sampailah ke masjid al-naram. Lalu mencium Hajar al-Aswad
 dengan berjabat tangan
 dengan segala musyaikh; dan dilakukanlah segala rukun haj.
 Setelah selesailah daripada
- 10 haj, menciumlah kedua ia kepada nabi Allah Khadir ('alaihi
 al-salam). Dari dia lalu berjalan
 pergi ke Madinah ziarah kepada nabi Muhammad Rasul Allah
 (s.a.w.).
 Sesudahnya ziarah, baliklah keduanya. Serta di jalan sing-
 gahlah ke negeri
 Minangkabau, berjumpalah kepada raja Minangkabau, berja-
 bat tangan dengan dia. Setelahnya
 tanya-bertanya, lalu raja Minangkabau menyembahkan sebila/h/
 keris bangun Mundarang.
- 15 Setelahnya tiadalah lambat bersemayam, maka baliklah ber-
 jalan. Dengan sekejap mata

1 / MS: Maulana Hasan

3 او دهي

5 سالت = puggaree see p.E 55 note 2

6 د شيفت

2

4

نہ ج
 حج

E 55 uddin had dwelt there for seven years,¹ Suhunan [Gunung] Jati returned to him. The Suhunan said "My son, the time for the pilgrimage has come. We should perform the pilgrimage to Mecca. And you two genii, remain in this village and look after the affairs of my son."

Having given this instruction, his son Maulana Hasanuddin was wrapped in a puggaree.² The Suhunan set out, leading *shawl*[?] his son, and by the greatness of Allah (The Perfect and Most High) in a moment they had reached the Masjid al-Haram. They kissed the Black Stone and shook hands with the shaikhs; they performed all the prescriptions of the pilgrimage.

When they had accomplished the pilgrimage, they kissed Khadir, the prophet of Allah (peace be upon him). Thence they set out for Madinah to perform the pilgrimage to the [tomb of the] Prophet Muhammad (may Allah bless him and grant him peace). After this pilgrimage they both returned home. On their way they halted at Minangkabau, met the ruler of Minangkabau and shook hands with him. When their conversation with him was finished, the ruler of Minangkabau offered a kris of Mundarang type. [?]

They did not pause for long, before setting out again. In the twinkling of an eye

¹ similar account; see Edel, p.36

² woollen wrapper worn either as a plaid over the shoulder or bound turbanwise on the head. (Wilk.II,370).

M 56

sampailah ke Banten. Ia menyinggahkan anakdanya. Maka Suhunan lalu ke Cerbon.

Maulana Hasanuddin setelahnya bermukimlah di negeri Banten, menjadi raja dalamnya.

Tiada antara lama, Suhunan suruh menje[m]put Maulana Hasanuddin;

disilahkan ke Cerbon. Maka yang dititahnya jaga negeri murid dua orang jin

5 dan sekalian ajar-ajar. Berjalanlah [Hasanuddin] ke negeri Cerbon; serta tiba ke Cerbon,

Paduka Suhunan Jati setengah bersemayam dengan Pangeran Pangayunan dengan Suhunan

Mali Jaga dan Pangeran Derajat, istimewa pula Panembahan Ratu Pakungwati

yaitu anakdanya Suhunan Jati. Setelah sampai Maulana Hasanuddin ke bawah hadirat

Suhunan, maka tanyalah Pangeran Pangayunan akan hadirat Suhunan "Berapalah anakda

10 Maulana Hasanuddin itu usianya?"¹ Jawab Suhunan "Adapun usianya anakda

di dalam masa ini adalah dua puluh tujuh² tahun adanya."

Kata Pangeran Pangayunan

"Jika setelah demikian usianya, maka sembahkanlah ia kepada Sultan Demak, karena dahulu

anakda itu dikehendakinya akan dibuat mantu."³ Maka suruhan Suhunan menyembahkan

sepucuk surat. Nama yang disuruh yaitu anaknya Patih Keling. Setelahnya sampai suruhan

15 Suhunan ke negeri Demak, maka Sultan Demakpun mendapatkannya akan dianya.

1 اشيا

2 نفج cf p.M 55 line 1: نفج

3 mantu (Jav.) = son-in-law (Pigeaud, J-N, 260) cf Malay: menantu (Wilk. II, 125; 197).

E 56 they reached Bantam.¹ Suhunan² [Gunung Jati] left his son there, and went on to Cheribon.

Maulana Hasanuddin settled at Bantam, and became ruler there.³

After some time Suhunan [Gunung Jati] ordered Maulana Hasanuddin to be invited to come to Cheribon. Leaving two genii disciples and the ascetics^{to}/guard his state. Hasanuddin set out for Cheribon. On his arrival in Cheribon, he found His Highness Suhunan [Gunung] Jati sitting with Pangeran Pangayunan,⁴ Suhunan Kali Jaga, and Pangeran Derajat; moreover Panembahan Ratu Pakungwati, the son of Suhunan [Gunung] Jati, was also there.

When Maulana Hasanuddin arrived before Suhunan [Gunung Jati], Pangeran Pangayunan inquired of the Suhunan "How old is your son Maulana Hasanuddin?" The Suhunan replied "At present he is 27 years old." Pangeran Pangayunan continued "If he is that age, offer him to the Sultan of Demak, because formerly he was desirous of taking this son of yours to be his son-in-law."

Thereupon the son of Patih Keling was sent by the Suhunan as envoy to bear a letter to the Sultan of Demak. Arrived in Demak, he was received by the Sultan.⁵

¹ see p.^E 24 note 6

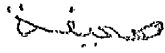
² MS Ia..., maka Suhunan


³ see p.^E 54 note 5


⁴ = Pangeran Palalangan: the eldest uncle of S.G. Jati's first wife. (cf Edel, p.252-3)

⁵ similar account Edel, p.42

- M 57 lalu dibacalah sahifat¹ al-mukarama² itu. Maka Sultan Demakpun mafahamlah akan segala maksud Suhunan barang yang di dalamnya. Lalu bersabda Sultan Demak kepada isterinya "Ya tuan ratu, inilah ada warkahnya³ Suhunan Jati akan hal dahulu kami meminta anakdanya yang nama Maulana Hasanuddin hendak kami buat mantu⁴ dengan
- 5 anakda kami isteri⁵ yang tengah." Kata isterinya Sultan Demak "Ikutlah hamba barang suka hati tuan hamba." Lalu ia menjatuhkan perintah ia kepada pepatihnya "Ohai⁶ patih, bersedialah kamu pekakas dan rakyat-rakyat dan bala-tenteraku; hendak pergi ke Cerbon akan menyambut mantu."⁷ Tiada berapa lamabatnya, sudahlah bersiap dengan kerajaannya. Berangkatlah ia Sultan dengan tahta kerajaannya.
- 10 Tiadalah diperikan di jalannya hingga sampailah ke Cerbon dengan sejahteranya. Maka datangnya ke Cerbon setengah hadirat Suhunan Jati bersemayam dengan Pangeran Pangayunan dan Suhunan Kali Jaga dan Pangeran Derajat; istimewa pula Panembahan Batu Cerbon dan Pangeran Hasanuddin yang telah digelar Panembahan Surasohan. Selalu Sultan Demak berjabat tangan dengan sekaliannya; lalu
- 15 sabdalah Sultan Demak kepada hadirat Suhunan "Ya tuanku Suhunan, akan hal

1  = letter, epistle (Wilk. II, 365)

2  = honoured, revered (Wilk. II, 151; Klinkert, 986)

3  = writing, letter (Wilk. II, 647)

4 & 7 : see p. M 56 note 3

5 means : female; daughter

6 

E 57

The missive was read out. The Sultan of Demak understood the letter entirely. He said to his wife "My queen, this is a letter from Suhunan Jati concerning our wish formerly to ask his son Maulana Hasanuddin to become our son-in-law to marry our middle daughter." The queen of Demak answered "I agree with whatever your wish."

Thereupon the Sultan ordered his vizier "Vizier, prepare the equipment for a journey, with my people and my army; I intend to go to Cheribon, to fetch our son-in-law." In due course he was prepared [together] with all his retinue. The Sultan set out, taking a throne with him. We do not have any account of his journey, until he arrived at Cheribon safely.¹

When he reached Cheribon, he found Suhunan Jati sitting together with Pangeran Pangayunan, Suhunan Kali Jaga, and Pangeran Derajat; moreover Panembahan Ratu Cheribon and Pangeran Hasanuddin who had the title Penembahan Surasohan,² were there too.

The Sultan of Demak shook hands with each of them; he said to the Suhunan [Gunung Jati] "My Lord, Suhunan

¹ Parallel account: loc.cit.

² cf ibid., p.255 no.19

M 58 anakda Maulana Hasanuddin, jika tuanku rela, sekarang inilah ia hamba tuanku bawa /kē/ Demak hendak hamba pertemukan dengan anakda hamba; karena di Demak sudahlah sedia lagi bersiaplah diperbuat pelaminnya."¹ Maka menjawab Pangeran Pangayunan "Ohai² raduka anakda Sultan, bismillâhi 'l-rahmâni 'l-rahîm, baiklah bawa." Maka berjalanlah dengan ramai-ramai.

5 Adapun yang mengiringkan Pangeran Hasanuddin pertama-tama Pangeran Pangayunan dan Suhunan Kali Jaga dan Pangeran Derajat (kaddasa 'llâhu rohahum) melainkan /yang tiada turut pergi itu hanya³/ Suhunan Jati dan

Panembahan Batu Cerbon. Maka ia Sultan Demak dengan sekalian mereka itu tiada

terperilah di jalannya sampailah ke negeri Demak. Lalulah ia menjamu akan sekalian yang datang negeri Cerbon, istimewa pula kulawarganya dan rakyat-rakyatnya orang Demak;

10 karena dari nikahnya pu/n/ te/r/lampaulah, ketika ada lagi di Cerbon. Adapun mempelainya dibuatnyalah apa istiadat orang raja-raja Jawa. Penghabisannya tatkala mempelai keduanya itu disandingkan ke pelaminnya; /di/dudukkanlah di atas peterananya.⁴ Maka lalu ia disambahkan ke ayah-bundanya seraya kepada sekalian yang pangkat tua-tua sekalipun jumlah saudara⁵ yang tua-tua. Bahwa inilah peri menyatakan pelaminan raja-raja Jawa:

15 Pertama-tama di dalam peraduan itu bertabir-tabir dan langit-langit dan beberapalah cermin-cermin

1 pelamin = bridal couch (Wilk.II,230) 2 ^{اوي}

3 cf J.Edel,ed.,o.c.,p.44

4 peterana (^{پترانا}) = dais ; name given to the bridal dais on which the newly married pair sit at their "enthronement" (bersanding) cf.Wilk.II,263.

5 ^{ساده}

E 58

regarding your son Maulana Masanuddin: if you agree, we would like him to accompany us to Demak to marry our daughter;¹ the bridal couch has been made ready in Demak." Whereupon Pangeran Pangayunan replied "O Sultan, my dear son, in the name of Allah the Compassionate, the Merciful, take him with you."

The group set off.

Those who accompanied Pangeran Hasanuddin were: Pangeran Pangayunan, SuhunanKali Jaga, and Pangeran Derajat (may Allah hallow their spirits): Suhunan [Gunung] Jati and Panembahan Ratu of Cheribon remained in Cheribon.²

We do not find any account on the journey to Demak of the Sultan of Demak and his followers.

When the Sultan with his company [from] Cheribon reached Demak, he entertained them, especially his relatives and his people in Demak; for Hasanuddin's marriage had taken place³ already at Cheribon [and they were only awaiting an auspicious day for the celebrations].⁴

The bride and groom were made ready according to the custom of Javanese royalty. Finally the bride and groom were taken to the bridal couch, and seated there together on a dais. Then they were taken to their parents to pay homage, and then to the highest officials and to the company of senior relatives.

Here is a description of the bridal couches of Javanese royalty: first of all the bridal bed is enclosed by draperies; it has a canopy above and mirrors;

¹ her name is Pangeran Ratu (Edel, p.189; H.Djajadiningrat, o.c., 1913, p.34)

² cf. Edel, p.44

³ possibly with the bride being represented by her wali

⁴ cf. Edel, p.44

M 59

seraya kain-kain lepas yang tersangkut akan mengelilingi¹ peraduan; yang beberapalah pakaian yang berkilat lagi yang bercerlang di dalamnya; dan tilam yang halus lagi mahal.² Adapun yang didampingkan kepada mempelai yaitu sirih puan³ tempatnya jungkur⁴ keemasan, yalah yang tiada terperi akan hal perhiasan yang di dalamnya setelah selesailah daripada itu.

5 Syahdan

Adalah bahwa suatu rencana termazkur⁵ Raja Majapahit zaman itu ada lagi

kapir belum Islam dengan sekalian rakyatnya, yaitu hendak mendatangi negeri

Demak kehendak perang dengan Islam Demak. Maka setelahnya Sultan Demak terang pendengarnya

Raja Majapahit akan datang, maka segera-segeralah Sultan Demak menyambutnya dengan sekalian

10 aulia Allah yang besar-besar yang tersebut sembilan⁶ dan lain-lainnya. Maka sekalian mereka itu menyerbukanlah ke dalam negeri Majapahit. Dengan tolong Allah serta kebesarannya dipeliha -- rakan Allah segala aulia itu. Maka lemahlah perangnya kapir Majapahit; lalu alahlah Majapahit, seraya ia lari tercerai-berailah daripada tiada tertahan-nya akan melawannya.

Sesudahnya takluk Majapahit, ia menjadi tawan/ān/nya orang Demak, selalu

15 diislankannya. Lalu bala-tenteranya dirundingnya⁷ tawan-an itu; dapat 1000,000

1 مثو للشي

2 شغل scarce, costly
(Wilk.II,86)

3 فوان = caddy shaped large betel-bowl (Wilk.II,280)

4 jungkur = Jav. bokor (Prof.G.w.J.Drewes) see Pigeaud,J-N, p.51: bowl.

5 ترمز كور = stated, mentioned (Wilk.II,118)

6 = Wali Sanga (The Nine Walis) cf. Dr.Th.G.Th.Pigeaud, Literature of Java (The Hague,1967) vol.1, pp.150-152; see also p.M 49

7 رندنج = calculation by figures (Wilk.II,347, s.v.pondeng)

E 59 it is enclosed with hangings of [ornamental] cloths, attached to each side; inside the cloths shine and glitter; there are fine and rare mattresses. Near the bride's side there is a betel bowl resting on a golden spittoon. We will not go into the details of the other ornaments of the bridal couch.

There is an account recorded that the King of Majapahit at that time was still an unbeliever, not a Muslim, together with all his people. They planned to invade Demak and to make war on the Muslims in Demak.¹ When it was clear to the Sultan of Demak that the ruler of Majapahit was on his way, he at once went out to meet him, together with the great saints numbering nine, and some others.

They all fell on the state of Majapahit. With the aid of Allah and His greatness all the saints were kept safe. The lines of the infidel Majapahit weakened, and Majapahit was defeated. They fled in disorder being no longer able to face the foe.

After the defeat of Majapahit, the occupants became the captives of the Demak people, who Islamized them without more ado.

The captive Majapahit soldiers were counted and amounted to 1,000,000.

¹ Parallel account: Edel, p.44.

- n 60 laminan¹ orang, lain daripada bujang-bujang dan anak-anak dan janda dan orang yang sudah umur enampuluh tahun, istimewa anak kecil-kecil itu sekalian tiada masuk kepada rundingan yang telah dibubuhkan angka. Maka sabda Pangeran Pangayunan kepada Suhunan Bonang "Betapalah kehendak tuan hamba akan hal tawanan itu?"
- 5 Sahutlah ia akan di/ā/ "Adapun tawanan itu sudah dipersembahkan oleh kami kepada Sultan Demak dan kepada Maulana Hasanuddin." Setelahnya, balik pulanglah masing-masing dari tempat perang ke Demak. Lalu Sultan Demak dan Suhunan Bonang dan sekalian yang dari Cerbon, istimewa Maulana Hasanuddin, sama-samalah. Tiada diperikan lamanya di jalan; tiba-tiba sampailah ke negeri Cerbon. Setelahnya
- 10 maka bersembahlah Sultan Demak hadirat Suhunan Jati memohon diri balik ke Demak. Maka mazkurlah tiada antara lama Pangeran Pangayunanpun wafatlah. Adapun dikeramatnya ada di Palalangan Girang nama tempat itu. Syahdan Maka tersebutlah Panembahan Surasohan yakni Maulana Hasanuddin balik
- 15 ke negeri Banteh seraya dengan isterinya dengan ninang² - pengasuhnya dan dayang-dayangnya

1 لا مینت = married couple, bridal pair (Wilk.II,11:s.v. lamin).

2 نینگ = duenna, governess of an unmarried girl of high rank (Wilk.I,423).

E 60 married couples, besides bachelors and children and widows, and those who were over 60 years of age, not to mention small children, none of these were included in the figure given.

Thereupon Pangeran Pangayunan said to Suhunan Bonang "What do you want done with the captives?" He replied "Those captives I have offered already to the Sultan of Demak and to Maulana Hasanuddin." Thereupon everybody left the field of the battle to return to Demak.

The Sultan of Demak, Suhunan Bonang, and all those from Cheribon, including notably Maulana Hasanuddin, set out together.

There is no record of the time they took on their journey. Speedily they reached Cheribon. There the Sultan of Demak took leave of Suhunan Gunung Jati, and returned to Demak.

It is recorded that not long after that Pangeran Pangayunan passed away. He was buried at a place named Palalangan Girang.¹

Thereupon Panembahan Surasohan, that is Maulana Hasanuddin,² set out for Bantam, accompanied by his wife, duennas and girl attendants

¹ Parallel account: Edel, p.48

² = Panembahan Wanasaba = Sebakingkin, see ibid. p.255;192

M 61 dan sekalian bala-tenteranya tiadalah dikhabarkan di dalamnya hingga sampai ke Banten. Lama dan kelamaannya ia Panembahan Surasohan berwalad nama Puteri Kembayun dan Panembahan Pakel.

Kepada orang kapir Pakuan yaitu Pajajaran, diperangnya orang kapir itu supaya Islam.

Setelahnya selesai dari perang, maka Panembahan Surasohan pindahlah ke negeri Banten,

- 5 bekas tempat kediamannya Batara Guru Jampang¹. Setelah ada di negeri baharu, maka Panembahan berwalad Pangeran Jusup. Adapun ketiga kalinya ia berwalad Pangeran Arya. Lama-lama Sultan Demak mendengar dianya yang sudah bercucu², maka dipintalah nama Pangeran Arya itu; ditaruhnya kepada mak mudanya nama Batu Japara. Syahdan

- 10 Maka adalah Panembahan Surasohan pergi ke negeri Lampung Indrapuralah ia. Adapun sempadan³ negeri Indrapura itu hingga negeri Bangka Ulu. Adapun ia kehendaknya mengislamkan rakyat Raja Balo.⁴ Selalu pergi ia setelahnya selesai daripada mengislamkan, baliklah Panembahan itu pulang ke Banten⁵ serta diiring oleh orang seberang, dan dapat puteri⁶ dari Raja Indrapura. Lama-lama berwalad ia dengan dia nama Pangeran Sabrang Wetan⁷. Kemudian

- 15 berwalad Pangeran Pajajaran dan Pangeran Pringgalaya dan Batu Kumudahayu dan

1 ب طيار ريو جفناغ

2 بر جو (sic)

3 سمطان = border (Elinkert, 594; Wilk. II, 427) cf p. 34

4 بال

5 vdT, Lor 3300a p. 30 gives a different version: "Panembahan itupun ke Banten"; the present writer prefers the reading of the MS (above).

6 MS قونتره vdT, loc. cit., suggests: read قنري (puteri)

7 شيرق و بنات see p. 61 note 7

E 61 and all his soldiers. The journey to Bantam was uneventful.

After some time, two children were born to Panembahan Surasohan, named Puteri¹ Pembayun and Panembahan Pakèl. He attacked the infidels of Pakuan, that is Pajajaran, to make them accept Islam.

After the war Panembahan Surasohan moved to Bantam, the ancient abode of Batara Guru Jampang.²

After having settled in his new state, Panembahan [Surasohan] had a son Pangeran Jusup. A third son³ was named Pangeran Arya.

After some time the Sultan of Demak heard that he had grandchildren; he asked for Pangeran Arya, whom he consigned to the care of the latter's aunt Ratu Japara⁴.

Now we come to the account of Panembahan Surasohan going to Lampung Indrapura.⁵ Indrapura extends as far as Bangka Ulu. His plan was to convert the people of Rāja Balo⁶ to Islam. When this Islamization was accomplished, he returned to Bantam, accompanied by some people from across the strait. He married a daughter of the ruler of Indrapura; in due course they had a son named Pangeran Sabrang Wetan.⁷ *Meaning*

Other children were also born to Panembahan Surasohan, namely Pengeran Pajajaran Pangeran Pringgalaya, Ratu Kumudahaya and

¹ a daughter named Ratu Pembayun (Edel, p.257 no.2)

² cf. ibid. p.48

³ MS ketiga kalinya

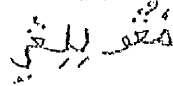
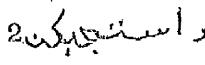
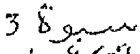
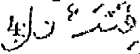
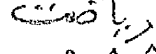
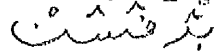
⁴ cf. ibid. p.252 no.10

⁵ cf. ibid. p.50 similar account.

⁶ cf. H.Djajadiningrat, o.c. (1913), pp.34; 118-130

⁷ cf. Edel, p.258 no.7

- M 62 ratu Kumuda Ragi. Adapun dari gundik : Pangeran Lurah dan
 ratu Keben, ratu
 Biru. Maka tersebutlah Suhunan Gunung Jati berangkatlah
 ke Banten, kawannya
 Ki Gede Dukuh yang aslinya dari Baghdad. Setelahnya sam-
 pai ke Banten Baharu,
 maka selalulah Suhunan dengan sekalian mereka itu mengeli-
 lingi¹ membuat akan
- 5 daerah negeri menunjukkan mana yang berpadan dibuat istana,
 dan alun-alun, dan
 pekan, dan sekalian teluk-teluknya, dan barang berpadan
 baginya. Setelahnya selesailah dari-
 padanya, maka dibacanya doa; diistijab/āt/kan². Allah
 akan doanya, jadi hilanglah sama-samanya,
 sebagai ditebas. Dan adalah sebut³ batu yang sekarang ini
 digelar Ki Gilang
 yaitu menjadi peterananya⁴ yang menjadi raja. Maka sabda
 Suhunan "Batu ini
- 10 janganlah digerakkannya biar di sinilah selama-lamanya.
 Lalu Suhunanpun
 bersemayam di atas batu. Maka peterana itu sama-sama de-
 ngan Ki Gede Dukuh.
 Dan ada sebuah gunung kecil; sabda Suhunan "Buatlah oleh-
 mu disana riyadat⁵."
 Setelah selesai daripada berpesan⁶, maka /⁷ baliklah pu-
 lang ia ke Cerbon.
 Syahdan
- 15 Maka adalah suatu hari Panembahan Surasohan menghimpunkan
 segala bala-tentera, lalu ia

1  2  = accepting a peti-
 3  tion, giving an answer (Wilk. I, 431)
 4  = dais (Wilk. II, 261) cf p. M 58
 5  = self-mortification, penance (Wilk. II, 337) cf pp.
 6  7 / MS: jawabnya M 24, 43.

E 62 Ratu Kumuda Ragi. Concubines bore him Pangeran Lurah,
Batu Keben, Ratu Biru.¹

We come to the account of Suhunan Gunung Jati setting out for Bantam, accompanied by Ki Gede Dukuh², who originally came from Baghdad. Upon arrival at [the site of] New Bantam, the Suhunan with all his followers without delay moved around looking for a site for the city, indicating suitable places for a place, a square, a market, bays [on the adjacent coast]³ and other facilities.

When that was done, he uttered a prayer; Allah granted his prayer, so that the trees vanished completely, as if they had been hewn down. There was a stone, now given the title of Ki Gilang⁴, which was made into a dais for the ruler.⁵ The Suhunan commanded "Do not move this stone, let it remain here forever."⁶ So saying he sat down on the stone. He sat on the dais together with Ki Gede Dukuh.

There was a certain Mount Kecil⁷; the Suhunan ordered "Perform penance there." Having given this instructions, he returned to Cheribon.

One day Panembahan Surasohan mobilised his troops,
and

¹ cf ibid., p.50; 257-258

² = Abdulrahim, ibid, p. 253; see above p.E 46: brother of Pangayunan or Abdulrahman

³ or in the Kali Bantam?

⁴ cf. H.Djajadiningrat, o.c.(1913), p. 33-34; the stone of Batara Guru Jampang (Edel p.193; above p.E 61)

⁵ Hasanuddin seemed to be making use of an old tradition (cf. Edel, p.193)

⁶ the stone is the symbol of the throne; its removal means the decline of power or usurpation by another (ibid., p.52)

⁷ = Mt.Pinang ? (H.Djajadiningrat, o.c., 1913, p.34)

- M 63 bertitah "Ohai¹ segala /h̄/ulubalang dan laksamana, bersi-
aplah kamu alat senjata pekakas²
perang. Adapun kehendakku mendatangi nama Perabu Seda yang
telah tersebut negerinya
di Pajajaran." Maka sekira-kira hari sudah jauh malam, di-
serbunya³ dengan diamuk⁴; maka
negeri itu orangnya banyaklah yang cerai-berai berlari ke
hutan⁵ rimba setengahnya
5 lalu lenyaplah. Dan setengahnya banyak mati; istimewa⁶
yang bermasuk Islam. Adapun
rajanya nama Perabu Seda dan Pucuk Umum itulah keduanya le-
nyap tiada ketahwen⁷.
Sekali-kali kemudian daripada itu sesudahnya selesai dan
sejahteranya, maka Maulana Hasanuddin
lalu pergi ke Cerbon mengunjungi kepada ayahnya seraya ia
mengadukan hal-ihwalnya yang
sudah mengalahkan negeri Pakuan yakni Pajajaran⁸; serta
menyembahkan tawanannya ke hadirat
10 ayahdanya. Lalu Suhunan bertitah kepadanya "Adapun sega-
la negeri yang alah dan barang yang
takluk akan dia yaitu baiklah bahagi dua yaitu dari tanah
Banten hingga
ke negeri Kerawang itulah bahagianmu; dan dari negeri Ke-
rawang hingga
tanah Cerbon itulah bahagian kakandamu yakni nama Panemba-
han Pakungwati. Ohai⁹ anakku, /jangan/ abai-abailah¹⁰ ke-
nangkan wasiatku akan dikau."
15 Wa Allâhu wa-wasûluhu a'lam bi-'l-sawâb.

1 & 9 اوحي

3 دست بخت

5 گداخت

7 peculiar form cf pp. 16, 44, 53

8 قبا رت (sic)

10 ابا هي له = to make light of (Wilk. I, 1 s.v. abai)

2 فكاكست cf p. 32

4 دهمرك

6 =except see p. 63 note 2

E 63 commanded "Officers and naval captains! Prepare your arms. I intend to attack King Seda,¹ in the state of Pajajaran, which was mentioned earlier."

Late at night they fell upon [the city]. The population of the city fled in great numbers and disappeared into the jungle. Many others died, except² those who became Muslims.

The ruler, Perabu Seda, and Pucuk Umun, both vanished without trace.³

It came to pass after that, when peace had been reestablished, that Maulana Hasanuddin went to Cheribon to visit his father and to report what had happened, that Pakuan, that is Pajajaran, had been defeated; at the same time offering the captives to his father. The Suhunan said "It would be best to divide all the defeated states and their dependencies into two: the area from Bantam to Kerawang becomes yours, and from Kerawang to Cheribon falls to your brother Panembahan Pakungwati. My dear son, [do not] make light of my testament conveyed to you."

Allah and His Apostle knoweth the truth.

¹ father of Pucuk Umun, see genealogy in Edel, p.32

² istimewa must be so construed here

³ see pp.E 53;54 note 5 above; cf. Edel, p.54

M 64 Bismillâhi 'l-rahmâni 'l-rahîm
 Bahwasanya inilah setelah menyelesaikan
 sekalian /¹ hal-ihwalnya Suhunan
 Gunung Jati yang daripada permulannya
 5 hingga sampai akhirnya, maka diulang-ulang

M 65 menazamkan² syajarah yang termazkur
 lagi permulaan kisah³ supaya ber-
 hubung syajarah yang telah tersebut
 dengan yang akan tercetera lagi akan
 5 datangnya. Adapun

¹ / MS akan

² *menazamkan* = to arrange, to set out (Wilk.II,159)

³ = story (Wilk.I,603); note the difference between syajarah (genealogy) and kisah (story); see p.II 65 note 2

E 64 In the name of Allah the Compassionate the Merciful.
 Having completed our account of Suhunan Gunung Jati from
 beginning till end, we return to

E 65 the setting out of the genealogy¹ that was recorded at
 the beginning of the story, in order to continue the genealogy
 given there in what follows.² Now

¹ see the genealogy on p.E 3

² that is: the genealogy on pp.66 - 74. The present writer suggests calling pages 64 and 65, which are richly illuminated "interleaves", a link between part I (pp.1-63) and part II (pp.66-74). And so S.G. Jati becomes the "centre" of this hikayat: the genealogy on p.3 ends up with S.G. Jati's mother Malika Fatimah, and the genealogy on p.66 begins with S.G.Jati's son Panembahan Pakungwati.

- M 66 anakdanya Suhunan Gunung Jati yang turunannya¹ menjadi raja-raja negeri Cerbon yang bundanya asal dari Majapahit yang tergelar nama Nyahi Gede Repasari, yaitu anakdanya Suhunan nama Panembahan Pakungwati. Panembahan Ratu Pakungwati
- 5 yaitu berwalad tiga : pertama-tama Pangeran Dipati Cerbon, ia anakdanya 4 ; dan kedua : Panembahan Losari, ia anakdanya 3 ; dan ketiga : Pangeran Surya-nagarah² yaitu anakdanya 2 ; nama yang menjadi raja seraya memerintah negeri: Pangeran Dipati Cerbon yaitu berwalad 4 ; pertama-tama Pangeran Wirasuta yang turunannya kepada
- 10 Pangeran-Pangeran Gebang; kedua Seri Paduka Panembahan Ratu anakdanya 6 ; ketiga: Pangeran Manis; dan keempat Ratu Sayu. Dan adalah wafatnya Suhunan Gunung Jati hijrat 915. Adapun yang mengganti menjadi raja seraya memerintah negeri yaitu yang tergelar nama Seri Paduka Panembahan Ratu
- 15 yaitu berwalad enam : pertama-tama Pangeran Dipati Sedang Balingbing³ dan

1 نور و نرين =offspring (Pigeaud, J-N, 603) See p. 66 note 2

2 سُرَي نِكَارَه

3 سِيدَتِخْ بِلَتِخْ

E 66 . Suhunan Gunung Jati's son, whose descendants became rulers of Cheribon, and whose mother named Nyahi Gede Tepasari ¹ was of Majapahit origin, ² was Panembahan Pakungwati. ³

Panembahan Ratu Pakungwati begat three children: firstly Pangeran Dipati of Cheribon, who himself begat four children.

Secondly: Panembahan Losari, who begat three children

Thirdly: Pangeran Suryanegara, who begat two children.

It was Pangeran Dipati of Cheribon who succeeded and ruled the kingdom, he begat four children:

Firstly: Pangeran Wirasuta whose descendants became the Pangerans of Gebang. Secondly: His Highness Panembahan Ratu, who begat six children. Thirdly: Pangeran Manis. Fourthly: Ratu Sayu.

And the date of the death of Suhunan Gunung Jati was AH 915 [AD 1509 - 10]

It was his Highness Panembahan Ratu who succeeded and ruled the kingdom; he begat six children:

Firstly Pangeran Dipati Sədang Balingbing, and

¹ Better: Tepas[an] cf.p.E 36 note 3

² cf. Edel, pp.254-255 no.3; p.E 36 above

³ Edel, p.255 no.4; for the whole genealogy cf. Jhr. Mr. J. K. J. de Jonge, ^(ed.) De Opkomst van het Nederlandsch Gezag in Oost-Indie. ('s Gravenhage, 1883) vol.xi, pp.180-187

- M 67 kedua : Pangeran Arya Kidul 2; ketiga : Pangeran Arya Wiranagara 1 ; keempat : Ratu Sana Manggala 1 ; kelima : Ratu Sangwaniun 1 ; keenam Pangeran Dipati Cerbon Sedang Gayam anakdanya 3 ; Dan adalah wafatnya Seri Paduka Panembahan Ratu Hijrat 1006. Adapun yang mengganti
- 5 menjadi raja seraya memerintah negeri yaitu yang tergelar Pangeran Dipati Sedang Gayam; itulah yang mengganti akan hal tahta kerajaan ayahnya. Pangeran Dipati Sedang Gayam yaitu berwalad tiga : yang pertama Ratu Putri; dan Ratu Hatib¹ dan Panembahan Ratu yang dikeramat ada di Girilaya, ia anakdanya 13. Adalah
- 10 wafatnya Pangeran Dipati Sedang Gayam tiada dikhabarkannya hari bulannya. Dan adalah yang mengganti menjadi raja seraya memerintah negeri yaitu nama Panembahan Ratu Girilaya yaitu berwalad tiga belas : pertama-tama Ratu Demang, anakdanya 2 ; kedua: Pangeran Muhammad Syamsuddin ; ketiga : Pangeran Muhammad Kamaruddin; ia
- 15 anakdanya 33. Keempat : Panembahan Tufat; kelima : Pangeran Arya

- E 67 secondly : Pangeran Arya Kidul [who begat] 2 [children];
 thirdly : Pangeran Arya Wiranagara [who begat] 1 [child];
 fourthly : Ratu Rana Manggala [who begat] 1 [child];
 fifthly : Ratu Sangwanun [who begat] 1 [child];
 sixthly : Pangeran Dipati Cerbon Sedang Gayam, who begat 3
 children.

The date of the death of his Lordship Panembahan Ratu was
 AH 1006 [AD 1597-8].

It was Pangeran Dipati Sedang Gayam who succeeded to his
 father's throne and ruled the kingdom.

Pangeran Dipati Sedang Gayam begat 3 children:

- firstly : Ratu Putri,
 and secondly: Ratu Hatib; and
 [thirdly] : Panembahan Ratu, who was buried at Girilaya,
 and who begat 13 children.

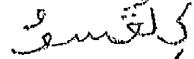
The date of the death of Dipati Sedang Gayam is not record-
 ed.

It was Panembahan Ratu Girilaya who succeeded and ruled
 the kingdom; he begat 13 children:

1. Ratu Demang, who begat 2 children
2. Pangeran Muhammad Syamsuddin
3. Pangeran Muhammad Kamaruddin, who begat 33 children.
4. Panembahan Tufat
5. Pangeran Arya

- M 68 Nataningrat; ia anakdanya 2 ; keenam Pangeran Surajaya;
ketuju/h7 Pangeran
Jayanagara dan Pangeran Kusumajaya dan Pangeran Natadire-
ja; ia anakdanya
1 ; dan Ratu Lor anakdanya 3 ; dan Ratu Perca tanda dan
Ratu
Karang Getas dan Ratu Martadireja. Dan ada/lah7 wafatnya
Panembahan
- 5 Girilaya hijrat 1071. Adapun yang menjadi raja seraya me-
merintah
negeri yaitu yang tergelar nama Pangeran Muhammad Kamarud-
din.
Sultan Anom Muhammad Kamaruddin¹
yaitu berwalad tigapuluh tiga. Pertama-tama Ratu Arya Lor
ia anakdanya 1 ; dan
Ratu Arya Kulon; dan Ratu Arya Kidul ia anakdanya 4; dan
10 Batu Anggur dan Batu Kirana dan Batu Dalem dan Ratu Kilung-
su²
dan Ratu Wetan dan Ratu Kencana; ia anakdanya 3 ; dan ra-
tu
Panggung dan Ratu Rendar ia anakdanya 2 ; dan Ratu Mas
Sanjaya
dan Ratu Mas Kara ia anakdanya 1 ; dan Ratu Arya Panenga/h7
dan Pangeran
Dipati Cerbon³ ia anakdanya 10 ; dan Pangeran Ratu ia
anakdanya 7 ;
15 dan Pangeran Pekik, dan Pangeran Putra, dan Pangeran Ba-
gus dan

¹ see p. 68 note 1

² 

³ MS gives a note in very small letters : yang bundanya nama
Kaden Mas Iyuk.

E 68 Nataningrat who begat 2 children.

6. Pangeran Surajaya; 7. Pangeran Jayanagara; [8] Pangeran Kusumajaya; [9] Pangeran Natadireja who begat 1 child; [10] Ratu Lor who begat 3 children; [11] Ratu Perca Tanda [12] Ratu Karang Getas; [13] Ratu Martadireja.

The death of Panembahan Girilaya took place in AH 1071 [AD 1660-61].

It was Pangeran Muhammad Kamaruddin who succeeded and ruled the kingdom. [This] Sultan Anom Muhammad Kamaruddin¹ begat thirty three children:

[1] Firstly: Ratu Arya Lor, who begat 1 child
[2] Ratu Arya Kulon; [3] Ratu Arya Kidul, who begat 4 children.
[4] Ratu Anggur; [5] Ratu Kirana; [6] Ratu Dalem; [7] Ratu Kilungsu; [8] Ratu Wetan; [9] Ratu Kencana, who begat 3 children; [10] Ratu Panggung; [11] Ratu Kendar; who begat 2 children; [12] Ratu Mas Sanjaya; [13] Ratu Mas Rara who begat 1 child; [14] Ratu Arya Panenga [h]; [15] Pangeran Dipati Cerbon², who begat 10 children; [16] Pangeran Ratu, who begat 7 children; [17] Pangeran Pekik; [18] Pangeran Putra; [19] Pangeran Bagus;

¹ BC, p.24 has Badruddin. See also Dr. J. Brandes "Eenige Officiele stukken met betrekking tot Tjerbon" TBG 37 (1894) 452-453: Kamaruddin = Badruddin. Note that after the death of Panembahan Girilaya (cf H.J. De Graaf, Geschiedenis van Indonesië, The Hague/Bandung, 1949, p.482) the royal genealogy of Cerbon divided itself into three branches: Kasepuhan, Kanoman, and Kacirebonan.

The fact that our text gives only the Kanoman line strongly suggests a Kanoman origin for it. (I am indebted to Prof. G.W.J. Drewes for pointing this out).

² MS gives a note in very small letters: "Whose mother was named Raden Mas Iyuk."

- N 69 Pangeran Duwet dan Pangeran Kusumaningyun dan Pangeran Dipati
 Kadaton¹ ia anakdanya 1 ; dan Pangeran Dipati madengda²
 dan
 Pangeran Dipati Raja Kusuma dan Pangeran Dipati Pringgaba-
 ya
 dan Pangeran Dipati Rana Manggala ia anakdanya 3 dan
 5 Pangeran Dipati Kaprabon ia anakdanya 7; dan Pangeran
 Martawijaya dan Pangeran Dipati Raja Putra ia anakdanya
 8; dan Pangeran Dipati Awangga³ ia anakdanya 4 dan Pange-
 ran
 Kosta dan Pangeran Dipati Ahmad. Dan adalah wafatnya
 Sultan Anom Muhammad Kamaruddin hijrat 1115. Adapun
 10 yang mengganti menjadi raja seraya memerintah negeri yang
 bernama
 Sultan Anom Muhammad Madiruddin⁴
 yaitu berwalad sepuluh pertama-tama isteri nama Ratu Dipati
 dan
 Ratu Surawijaya dan Ratu Martasari ia anakdanya 2;
 dan Ratu Nataningrat dan Ratu Bonggol⁵ dan Pangeran Wisnu
 15 dan Pangeran Kresna dan Pangeran Gusti dan Pangeran 'Umar

1 كذا شفت

2 مَبْنِي غَبِي

3 أَفْ ثَكْرَا

4 حَضْرَانِي

5 بَعْدَ ثَكْوَرُ

- E 69 [20] Pangeran Duwet; [21] Pangeran Kusumaningyan
 [22] Pangeran Dipati Kadaton, who begat 1 child;
 [23] Pangeran Dipati Madengda; [24] Pangeran Dipati
 Raja Kusuma [25] Pangeran Dipati Pringgabaya;
 [26] Pangeran Dipati Rana Manggala, who begat 3 children;
 [27] Pangeran Dipati Kaprabon, who begat 7 children
 [28] Pangeran Martawijaya; [29] Pangeran Dipati Raja
 Putra, who begat 8 children [30] Pangeran Dipati Awangga,
 who begat 4 children; [31] Pangeran Kosta; [32] Pangeran
 Dipati Ahmad.¹

The death of Sultan Anom Muhammad Kamaruddin occurred in
 AH 1115 [AD 1705-4].

It was Sultan Anom Muhammad Hadiruddin, who succeeded and
 ruled the kingdom. He begat ten [children]:

- [1] Firstly a daughter, named Ratu Dipati;
 [2] Ratu Surawijaya; [3] Ratu Martasari, who begat 2
 children; [4] Ratu Nataningrat; [5] Ratu Bonggol;
 [6] Pangeran Wisnu; [7] Pangeran Kresna; [8] Pangeran
 Gusti; [9] Pangeran 'Umar

¹ MS does not give no.33

- M 70 dan Pangeran Muhammad 'Alamuddin yaitu anakdanya 4 ; dan bundanya ratu Sultan Cerbon ; dan adalah wafatnya Sultan Hadiruddin kepada¹ Hijrat 1118. Adapun yang mengganti raja seraya memerintah negeri yaitu nama Sultan Anom Muhammad 'Alamuddin
- 5 yaitu berwalad empat : pertama-tama Pangeran Muhammad Khairuddin yang bundanya ratu Dipati yaitu Pangeran Muhammad Khairuddin anakdanya 34 dan kedua Pangeran Jeruk ; ketiga Pangeran Warak ; keempat ratu Raja Anom ; dan adalah wafatnya Sultan Muhammad 'Alamuddin hijrat 1145. Adapun yang menjadi raja seraya memerintah negeri yaitu bernama
- 10 Sultan Anom Muhammad Khairuddin yaitu berwalad tigapuluh empat. Pertama-tama : Pangeran Dipati Cerbon anakdanya 26 , yang bundanya ratu Sultan Agung; kedua Pangeran Cukal ; ketiga Pangeran Raja Pangiwa ; keempat Pangeran Raja Kanoman anakdanya 11 , yang bundanya ratu Sultan Gusti; kelima Pangeran
- 15 Raja Kabupaten² anakdanya 2 ; keenam Pangeran Mangku ; ketujuh Pangeran

¹ sic; pada would be more usual

² کبف فائیه

E 70 [10] Pangeran Muhammad 'Alamuddin, who begat 4 children; his mother was Ratu Sultan Cerbon.

The death of Sultan Hadiruddin occurred in AH 1118 [AD 1706-7].

It was Sultan Anom Muhammad 'Alamuddin who succeeded and ruled the kingdom; he begat four [children]

[1] Firstly Pangeran Muhammad Khairuddin, whose mother was Ratu Dipati. This Pangeran Muhammad Khairuddin begat 34 children;

[2] Secondly Pangeran Jeruk;

[3] Thirdly Pangeran Warak;

[4] Fourthly Ratu Raja Anom. And the death of Sultan Muhammad 'Alamuddin was in AH 1145 [AD 1732-3].

It was Sultan Anom Muhammad Khairuddin who succeeded and ruled the kingdom; he begat thirty four children:

1. Pangeran Dipati Cerbon, who begat 26 children; his mother was Ratu Sultan Agung;
2. Pangeran Cukal
3. Pangeran Raja Pangiwa
4. Pangeran Raja Kanoman, who begat 11 children; his mother was Ratu Sultan Gusti;
5. Pangeran Raja Kabupaten, who begat 2 children;
6. Pangeran Mangku
7. Pangeran

- M 71 Raja Putra anakdanya 2 ; kedelapan¹ Pangeran Raja Anom anakdanya
 8 ; kesembilan Pangeran Raja Kusuma anakdanya 3 ; kesepuluh Pangeran
 Raja Subita; kesebelas Pangeran Raja Kasatriyan²; kedua belas Pangeran
 Raja Wanguntur anakdanya 4 ; ketiga belas Pangeran Raja Regawah
 5 anaknya 2 ; ke/ē/empat belas Pangeran Mandura 4 ; kelima belas Pangeran
 Raja Bawangin ; ke/ē/nam belas Pangeran Iskandar ; ketuju/h/ belas Pangeran
 Sangkan ; ketuju/h/ belas³ Raja Juwita 2; ⁴ delapan belas Ratu Raja Cerbon, anakdanya 6 ; bundanya Ratu Sultan Anom; kesembilan belas
 Ratu Raja Siwi; keduapuluh Ratu Raja Karaton, anakdanya 6, dan
 10 duapuluh satu Ratu Raja Mangkara, anakdanya 3; dan du/ā/puluh dua
 Ratu Wanode; duapuluh tiga Ratu Raja Kanoman, anakdanya 1.
 Dan Ratu Raja Ambat Kasi anakdanya 3; dan Ratu Raja Pantara
 anakdanya 4; dan Ratu Raja Salu dan Ratu Raja Murti anakdanya 4.
 Dan Ratu Raja Wisaya anakdanya 4; dan Ratu Raja Keputran dan
 15 Ratu Raja Mangkarawati anakdanya 2; Ratu Raja Selila anakdanya 2

1 کرد و لا فن

2 کستریات

3 ketuju/h/ belas occurs twice

4 MS gives a note in small letters : Bundanya Ratu Sultan Agung sama dengan Pangeran Dipati.

E 71

Raja Putra, who begat 2 children

8. Pangeran Raja Anom, who begat 8 children.
9. Pangeran Raja Kusuma, who begat 3 children.
10. Pangeran Raja Subita
11. Pangeran Raja Kasatriyan
12. Pangeran Raja Wanguntur, who begat 4 children.
13. Pangeran Raja Regawah, who begat 2 children.
14. Pangeran Mandura [who begat] 4 [children].
15. Pangeran Raja Bawangin
16. Pangeran Iskandar
17. Pangeran Sangkan
- 17¹ Raja Juwita², [who begat] 2 [children]
18. Ratu Raja Cerbon, who begat 6 children; his mother was Ratu Sultan Anom.
19. Ratu Raja Siwi
20. Ratu Raja Karaton, who begat 6 children
21. Ratu Raja Mangkara, who begat 3 children
22. Ratu Wanode
23. Ratu Raja Kanoman, who begat 1 child
- [24] Ratu Raja Ambat Kasi, who begat 3 children
- [25] Ratu Raja Pantara, who begat 4 children
- [26] Ratu Raja Salu
- [27] Ratu Raja Murti, who begat 4 children
- [28] Ratu Raja Tisaya, who begat 4 children
- [29] Ratu Raja Keputran
- [30] Ratu Raja Mangkarawati, who begat 2 children
- [31] Ratu Raja Selila, who begat 2 children.

¹ Tuju belas occurs twice

² MS gives a note "his mother was Ratu Sultan Agung, who was also the mother of Pangeran Dipati"

- M 72 Ratu Raja Geragi ----¹ Dan adalah wafatnya Sultan Muhammad Khairuddin hijrat 1212. Adapun yang menjadi raja seraya memerintah negeri nama Pangeran Dipati Cerbon yaitulah yang akan digelarnya Sultan Anom Muhammad Imamuddin
- 5 yaitu berwalad duapuluh enam²: pertama-tama Pangeran Dipati Cerbon yang bundanya Ratu Sultan Anom dan Pangeran Pati^h Raja Kertawijaya anakdanya 7 yaitu yang sama-sama bundanya dengan Pangeran Dipati Cerbon dan Pangeran Raja Susilareja anakdanya 2 dan Pangeran Raja Pradipta³ anakdanya 1; dan Pangeran Rajadikara⁴ anakdanya 1; dan Pangeran Raja Prabawa Jaya
- 10 anakdanya 2; dan Pangeran Marba anakdanya 3; dan Pangeran Pura--giri anakdanya 1; dan Pangeran Nakoda dan Pangeran Prayoga dan Pangeran Prakosa dan Ratu Susilabrata anakdanya 6 dan Ratu Bratasusila anakdanya 3; dan Ratu Susilaningrat anakdanya 1; dan Ratu Rajadiningrat anakdanya 4; Ratu Raja Cerbon anakdanya 2.
- 15 Sekaliannya yang telah tersebut ratu itulah sama-sama satu bunda dengan Pangeran Dipati

¹ MS: three strokes

²

³ فَرْقَتَا

⁴ راج ديكال +

E 72 [32] Ratu Raja Garagi¹. The death of Sultan Muhammad Khairuddin occurred in AH 1212 [AD 1797-8].

It was Pangeran Dipati Cerbon, subsequently known by the title: Sultan Anom Muhammad Imamuddin, who succeeded and ruled the kingdom. He begat 26 children:

1. Pangeran Dipati Cerbon; his mother was Ratu Sultan Anom;
- [2] Pangeran Pati [h] Raja Kartawijaya, who begat 7 children. This Pangeran had the same mother as Pangeran Dipati Cerbon.
- [3] Pangeran Raja Susilareja, who begat 2 children;
- [4] Pangeran Raja Pradipta, who begat 1 child;
- [5] Pangeran Rajadikara, who begat 1 child;
- [6] Pangeran Raja Prabawa Jaya, who begat 2 children;
- [7] Pangeran Murba, who begat 3 children;
- [8] Pangeran Puragiri, who begat 1 child;
- [9] Pangeran Nakoda
- [10] Pangeran Prayoga
- [11] Pangeran Prakosa
- [12] Ratu Susilabrata, who bore 6 children;
- [13] Ratu Bratasusila, who bore 3 children;
- [14] Ratu Susilaningrat, who bore 1 child;
- [15] Ratu Rajadiningrat, who bore 4 children;
- [16] Ratu Raja Cerbon, who bore 2 children;

All those with the title Ratu had the same mother as Pangeran Dipati

¹ MS:--- (three strokes). Number 33 is lacking (no.17 occurs twice).

M 73 Cerbon; dan adalah nama ratu yang akan datang sebutnya i-
tu lain bundanya
dengan Pangeran Dipati : Ratu Komala dan Ratu Mandira dan
Ratu Masyri
itu yang tiga tiadalah beranak ---¹. Adapun Ratu yang tua
nama Ratu Ratnaningrat
anakdanya 5; dan Ratu wanode² anakdanya 1; dan Ratu Kusu-
maresmi dan

5 Ratu Mengganingrat dan Ratu Suwandaningrat anakdanya 3.

Dan adalah

wafatnya Sultan Muhammad Imamuddin hijrat 1220. Adapun
yang menganti jadi raja seraya memerintah negeri nama
Pangeran Dipati yang akan digelarnya

Sultan Anom Muhammad Kamaruddin

yaitu berwalad nama Pangeran Dipati Cerbon dan Pangeran
Raja Anom dan

10 Pangeran Muhammad Nafsih dan Pangeran Husen dan Pangeran
Muhammad Hidayat yaitu

bundanya nama Ratu Sultan Anom. Adapu/n7 lainnya daripada
yang telah tersebut

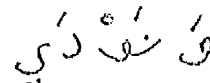
yaitu nama Pangeran Muhammad Syafi'i dan Pangeran Selagi-
ri dan Pangeran

Kadir³ dan Pangeran Suluran ---⁴.

Adapun inilah daftar syajarat Cerbon turunan dari Nabi
muhammad yang telah diterjema/h/kan dari bahasa Jawa ke-
pada bahasa


15 Malay/u7⁵ Termaktub duapuluh tiga hari dari bulan Ramadan
tahun za⁶, hijrat 1230.

1 MS: --- (three strokes)

2 

3

4 MS:--- (three strokes)

5 

6 = the 4th year of the 8 year cycle (daur kecil) (cf Wilk.
II, 655; and Rigeaud, J-N, p. ix : dje).

E 73 Cerbon. The following daughters with the title Ratu had different mothers from Pangeran Dipati:

- | | | |
|---|---|---|
| [17] Ratu Komala | } | none of them bore a child. ¹ |
| [18] Ratu Mandira | | |
| [19] Ratu Masyri | | |
| [20] The eldest Ratu, Ratu Ratnaningrat, bore 5 children; | | |
| [21] Ratu Wanode bore 1 child | | |
| [22] Ratu Kusumaresmi | } | [bore no children?] |
| [23] Ratu Rengganingrat | | |
| [24] Ratu Suwandaningrat bore 3 children. ² | | |

The death of Sultan Muhammad Imamuddin occurred in AH 1220 [AD 1805-6].

It was Pangeran Dipati, subsequently known by the title: Sultan Anom Muhammad Kamaruddin, who succeeded and ruled the kingdom; he begat:

- [1] Pangeran Dipati Cerbon
- [2] Pangeran Raja Anom
- [3] Pangeran Muhammad Nafsih
- [4] Pangeran Husen
- [5] Pangeran Muhammad Hidayat; his mother was Ratu Sultan Anom.

The remaining sons were:

- [6] Pangeran Muhammad Syafi'i; [7] Pangeran Selagiri;
- [8] Pangeran Kadir; [9] Pangeran Suluran.¹

This is the genealogical list of [the rulers of] Cheribon descended from the Prophet Muhammad, which has been translated from Javanese into Malay. Completed on 23 Ramadhan, tahun za, AH 1230 [29 August 1815 AD].

¹ MS:----- (three strokes)

² The 25th & 26th are lacking.

M 74 Bahwa inilah tatkala Suhunan Gunung Jati mangkat dari Mesir sampai

ke negeri Cerbon yaitu dibubuh sangkala "Warananing bumi¹
meruda² tunggal"

1 3 3 4³

Adapun tatkala wafatnya Suhunan Gunung Jati yaitupun dibubuh sangkala

"Naga roro⁴ kapat⁵ buntute"⁶

1 4 2 8⁷

5 Wa-llâhu wa-'l-rasûl a'lam

bi'l-sawâb.

Bahwa inilah ditaruhnya hari bulan dengan bahasa Jawa tatkala habis tertulis

daftar ini yaitu dikata dengan bahasa Jawa dalam sangkala


"Sireping dahana tumenglung sari"

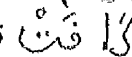
1 2 3 0⁸

1 + 

2 Pigeaud, J-N, 285: miruda = will

3 These figures are written in gilt, precisely below their respective words : warana= 4; bumi=3; meruda=3; tunggal=1. Were they added later? Anyhow an indication that the reader(s) was (were) presumably not Javanese. (see facsimile p.19)

4  (sic)

5  lit.: 4th. the cardinal number 4 is papat (Pigeaud, J-N, p.448)

6 MS: --- (three strokes)

7 mutatis mutandis cf note 3 above ; Naga = 8; roro = 2; kapat = 4; buntute = 1.

8 That the last digit should be read '0', not '5' can be established from the following:

(1) sirep = 0, never 5 (Pigeaud, J-N, p.xii)

(2) 1230 AH began 14.12.1814, during Raffles' term of office of Lieut. Governor of Java. 1235 AH began 20.10.1819, after Raffles had left Java. If, as seems likely, Raffles collected the MS in Java therefore, the date 1814/15 is acceptable; but not the date 1819/20.

The date in R. Voorhoeve "List of Malay manuscripts in the Library of the Royal Asiatic Society, London" JNAS parts 1&2 (April 1963) p.61 needs revision.

E 74

The time of Sunan Gunung Jati's move from Egypt¹ to Cheribon is recorded in the chronogram "The Curtain of the World will be One " 1334 [in the Çaka era] [=1412 AD].

And the time of Sunan Gunung Jati's death is recorded in the chronogram "Two Serpents with Four Tails" 1428 [in the Çaka era] [= 1506 AD]².

Allah and His Apostle knoweth the truth.

The date of the completion of the writing of this genealogy is recorded in the Javanese chronogram "When the Fire was extinguished, the Essence paid Homage" [AH] 1230 [= 1814-15 AD]³

¹ see above p.E 4;15. In the Hikajat Hasanoeddin: from Mecca (Edel., p.56) in the Babad Cerbon: born in Mecca but originally from Egypt (BC,p.36). From History: born in Pasai (H.Djajadinigrat, o.c. 1913,p.110;p.193)

² The date is uncertain. According to Dr. De Haan: ca. 1570 (Priangan,III,p.33) cf. H. Djajadinigrat,o.c.,1913, p.111;p.193

³ see above p.E 73

UNIDENTIFIED WORDS

<u>Word</u>		<u>MS p.</u>	<u>conjectured meaning</u>
Alai-alai	أَلَيْ ٢	16,50	at last (equivalent of <u>akhir-akhir?</u> cf. pp. M 23,25 30,33,44).
bertěkral	بر تَكَرْءُ	6:2x	to discuss (?) = tengkar? (Wilk. II,568)

APPENDIX I

Episode from the Arabic Qisas al-Anbiya by al-Tha'labi (died AD 1035) ed. Cairo, AH 1348/ AD 1929, pp. 231-235 (Translated from a Dutch version prepared by Prof. G.W.J. Drewes).

There was once a man of the children of Israel, named Ūshiyā', a scholar, rich, living in wealthy circumstances, and a leader of his people. This man had discerned the signs [of the coming] of the Prophet and His community in the Torah. But he kept his discovery to himself, and did not reveal it.

He had a son named Bulūqiyā', who acted as his deputy among the Israelites. When Ūshiyā' died, Bulūqiyā' filled the roles of leader and judge.

One day Bulūqiyā' was searching in his father's treasury, and found a case locked with padlock. He asked the treasurers about it, but they could not give any explanation. He was able to open the case, and lo! the case contained a teak chest. He opened this, and it turned out to contain sealed papers bearing signs [of the coming] of the Prophet and His community. He unfolded them, and read the contents to the Israelites. They said, "If you were not our leader, a man of a high position, we would have opened the tomb of Ūshiyā, taken him out, and burned him." Bulūqiyā' replied "People, nothing has been damaged at all. He just followed his destiny, at the cost of body and soul." Then they added the signs [of the coming] of the Prophet and His community to the Torah.

Now the mother of Bulūqiyā' was still alive. He asked her permission to go to Syria, - they were living in Egypt at that time - and she asked him what he had to do there. He

A 2

replied "I would like to get some information concerning [the Prophet] Muhammad and His community. Perhaps Allah Most High has predestined that I should be converted to his religion." She gave her permission and Bulūqiyā' set off for Syria.

On his way he reached an island where he came across serpents as large as camels, of huge size and very long. The serpents recited "There is no god but Allah and Muhammad is His Apostle." When they saw him, they said to him "Oh, human being! Who are you and what is your name?" Bulūqiyā' replied "The Israelites are descendants of Adam." They said "We have heard of Adam, but not of Israel." Then he, in his turn, asked "You serpents, who are you?". To this question they answered that they were serpents from hell, who would torture the infidels in hell on the day of Judgement. Bulūqiyā' asked further "What are you doing here then, and how do you know Muhammad?" They answered "Twice every year hell boils over and ejects us to this place, and then we return there again. The boiling over causes tremendous heat, so that hell becomes extremely hot like the heat of summer; and during the winter the cold of hell makes it extremely cold. There is not a well, nor a gate, nor a surrounding wall on which God has not written "There is no god but Allah, and Muhammad is His Apostle. Thus we know about Muhammad." Bulūqiyā' then said "Are there more serpents like you in hell, or perhaps even larger ones?" They answered "There are 1001 serpents in hell, each so large that one of us can go in and out of its mouth without its noticing."

A 3

Bulūqiyā' took leave of them and continued his journey until he reached another island, where serpents were like [as large as] tree trunks and ship's masts.

And on the back of one of them there was a small yellow serpent. Whenever this serpent moved, all the other serpents gathered around it. And whenever it began to hiss, all the serpents crept fearfully away. Bulūqiyā' introduced himself, and the serpent said that it was called Tamlikhā, that it was in charge of the other serpents. If it had not been there, the others would have killed all the children of Adam within one day. However, it assured him "Once I hiss and they hear my voice, they crawl into the ground." And it requested that when he found Muhammad he should give its greetings [to the Prophet].

Continuing his journey to Syria, Bulūqiyā' reached Jerusalem, where the rabbi 'Affan al Khair (destroyer of the good) visited him; the rabbi said "This is not the time for Muhammad and His community. It will be years and ages before they come." 'Affan then asked where he could find Tamlikhā, because, if he could catch the serpent, he wished together with Bulūqiyā' to gain the power which would secure them a good life until God would send Muhammad, and they could embrace his religion. Since Bulūqiyā' wished the same thing, he said "I will show you the place." Then 'Affan made an iron chest, and put two silver goblets in it, one of them filled with wine and the other with milk. They set out for the island of the serpents, opened the chest, and withdrew. Attracted by the odour, the serpent drew near, crawled into the chest and drank the

A 4 wine and milk up, so that it became drunk and fell asleep. 'Affan crept very cautiously up to the chest; he closed it securely, and then they proceeded on their journey, taking the chest with them. Every tree or plant they passed, with Allah's permission, spoke to them. They came to a qarmal tree, that said to them "Whoever cuts me down, stamps on me, squeezes out my sap and oil, and smears his feet with them, will be able to cross the seven seas without being drowned, or even getting his feet wet." 'Affan did all this and put the extract in a pot. He then freed the serpent, that flew away between the sky and the earth, saying "Human beings! How presumptuous you are against your Lord! You will not achieve your aim."

On reaching the sea, 'Affan and Buluqiya' smeared their feet with the oil. Then they entered the sea, and walked on the water as if it were dry land, until they had crossed the sea. Then they came to a second sea, and in the midst of that sea, there was a mountain, with earth like musk, and enveloped by clouds. Within that mountain there was a cave, in which there was a golden couch, upon which a young man of imposing appearance was lying on his back; his right hand lying on his chest, and his left hand on his stomach, as if he were sleeping. But he was not asleep; he was dead. Near his head there was a dragon; on his left hand he had a golden signet ring, in which was set a square ruby with four lines of writing; in each line there was the greatest name of God.

A 5 'Affan knew the Scriptures well, and when Bulūqiya' asked him who the dead person was, he replied "That is Solomon; the son of David. We will take his signet ring and thus acquire his power, and then hope for life until God sends Muhammad." Whereupon Bulūqiya' said "Did not Solomon ask his Lord to grant him power which would not accrue to anybody else after him; and that request was granted so that nobody can possess the power of Solomon until the day of the judgement?" (Cf Qur'an 38:35). But 'Affan said "Be quiet. God and His greatest name are with us. Recite the Torah."

Thereupon 'Affan drew near to strip the signet ring from Solomon's hand. The dragon cried "How presumptuous you are against your Lord! If you conquer us with the name of God, then we will conquer you by God's power."

Each time the dragon puffed [at them] Bulūqiya' pronounced the name of Allah, so that the dragon's puffs could not harm them.

'Affan approached the couch to take Solomon's ring from his finger, but Bulūqiya's attention was diverted when he looked at the angel Gabriel descending from heaven.

When he was down, Gabriel uttered a loud cry, which made the earth and the mountains tremble, and the waters of the sea were so churned up and dashed against each other with such force that as result of that cry all the fresh water became salt. 'Affan and Bulūqiya' fell to the ground. The dragon began to blow; from its stomach shot a flame like a thunderbolt which burned 'Affan and consumed him. At last the thunderbolt landed in the sea, consuming everything it passed except the water, which was heated to boiling point.

A 6

When Bulūqiya' saw the punishment, he pronounced the greatest name of Allah, so that no harm came to him. Thereupon Gabriel appeared to him in human form, and said to him "Oh human being, how presumptuous you are against your Lord!" Bulūqiya' asked "Who are you?" Gabriel answered "I am Gabriel the trusted servant of the Lord of the worlds." Bulūqiya' answered "Oh, Gabriel, I set out on my travels out of love for Muhammad and his religion; and I did not intend anything wrong." Gabriel replied "That has been your salvation." Gabriel then ascended into heaven.

Bulūqiya' smeared his feet with the oil. He lost his way, and took another road. He crossed six seas, and reached the seventh one, where he landed in an island, where the grass consisted of saffron plants; and the trees were olives, date palms, and pomegranate trees. He said "It looks like Paradise"

(and so on).

A 7 APPENDIX II

Episode "Ki Babadan and his cempaka plants "(MS Raffles Malay No. 30, pp. 16 - 18) runs parallel with an episode in the Javanese Babad Cerbon, J.L.A.Brandes & D.A.Rinkes eds. "Babad Tjerbon" VBG 59 (1911) pp.84-7, especially pp. 84-5; summary in Dutch, ibid., p.16 (canto 18).

The Javanese version runs (in translation):

This is the story of Ki Babadan. He felt sad, because his plants had wilted. He announced therefore, that whoever was able to restore them to their previous health, would get his daughter, to be used in any way whatsoever.

Maulana Jati came; the plants were restored to their previous health. Therefore he won Nyai Mas Babadan as his wife. This was the first marriage of Maulana [Jati], which remained childless.

A 8 APPENDIX III A

Episode "Ki Penderesan" (Toddy tapper) MS Raffles Malay No. 30 pp.19-23, runs parallel with an account of Suhunan Geseng from an oral tradition as recorded by Dr. D.A.Rinkes in his "Heiligen vanJava III" TBG 53 (1911) pp. 269-274, which in translation runs:

Sunan Geseng was originally from a village called Krendetan (Bagelen), and had the name Cakrajaya before he was given the title Sunan Geseng. He was the son-in-law of Kyai Kuat from the same village. The way in which Kyai Kuat gave his daughter in marriage to him is as follows:

Cakrajaya went to perform his prayers¹ in the mosque of Kyai Kuat. He brought his load of gaga-rice to the front of the house of Kyai Kuat's daughter. The father proposed that she might marry Cakrajaya; to which she agreed. The father then asked Cakrajaya himself whether or not he would like to become his son-in-law. He consented, being alone in this world. The father gave them his blessing "as is the custom in such cases."

Some days passed, and the father ordered his son-in-law to plant the rice he had brought, in his father-in-law's rice field. The son-in-law agreed and began to work the field. They then built a cottage to be used to guard the crop. He remained at the field, but his wife, at his request, returned home. "Because" he said "I would like to stay in this cottage,

¹ an anachronism which will be clear below.

A 9 hidden in the sugar-palms, living in seclusion. As soon as the fruit stems begin to emerge, I will tap them."

After many years the fruit stems emerged from the mature sugar palms. Cakrajaya began to tap them, reciting the formula:

"lompong, lompong,

sing wadon digawa uwong, yakak"

that is: "stem, stem,

the (or my) wife is kidnapped by someone else,

O The True One"²

He repeated the formula three times.

Sunan Lepen (Suhunan Kalijaga), who happened to pass below him, heard this. "What a nice rhyme you are reciting" he remarked, "I would like to exchange it with my own poem, do you mind?" Cakrajaya asked "How does your poem run? Please recite it." He remained in the tree; (he did not realize that he was speaking to a great saint). Sunan Kalijaga replied "My rhyme runs 'lakilah lakilelah, mukamadarasulelah' "He recited this three times. Cakrajaya replied "All right. I will do it." Sunan Kalijaga answered "God, we agree. I take over your rhyme, and you can keep mine." Then he went on further. Cakrajaya continued to tap using the formula which Sunan Kali-

² similar formulae in other accounts are: "lamun iya lawan ora" = "If yes and no" (?), Babad Demak, MS from Yogyakarta, Rinkes a.c., p. 275; cf in our MS Raffles Malay No. 30 "Jauh nampak, ham-pir tiada nampak" (p.M 19); other formula "lontang-lantung buntuting pring, aduh lae anderes akeh legene" (Rinkes, a.c. p. 284) = "swinging is the bamboo container to and fro, thank God there is much sap to be tapped, lo! "

A 10. jaga had given to him. The stems were cut and the sap streamed like water! He went to inform his parents-in-law that during his seclusion in the sugar palms, these plants had matured; and he was just busy tapping them. He asked them to come to help him to boil off the sugar from it. Without delay they set out for the field, having collected kettles of diverse measurements and bringing coco-nut shells as well. When the sap had evaporated enough, they poured it out into the coco-nut shells. There were a hundred of them filled with sap.

As soon as the mass had congealed, they tapped it out of the coco-nut shells, and lo! all of it turned into gold. Perplexed at this, Kyai Cakrajaya looked at all this; and he pronounced more than a hundred times in succession, the bas-mala without having learned it. He handed over the gold to his parents-in-law and his wife; and he himself set out to seek the man who had taught him the formula.

He met Suhunan Kalijaga in the middle of the jungle; the latter inquired "Well Cakrajaya, are you here? What can I do for you?" Cakrajaya answered "I will follow you all my life until my death." Suhunan Kalijaga rejoined "Is that so? And have you asked permission from your parents-in-law, and has your wife agreed?"

"Yes indeed; everything is all right."

"Well, if you sincerely would like to follow me, then hold this branch of ampel-bamboo in your hand. And be aware, you must not go away before I come back here again."

A 11 Sunan Kalijaga went away, and Cakrajaya remained with the ampel-bamboo branch in his hands. In the meantime, the bamboo took root and grew quickly until it at last became a jungle.

Some time passed, and Suhunan Kalijaga remembered what he had ordered Cakrajaya to do. He hurried to the jungle to visit his disciple, but it was difficult to find him, because everything was now a bamboo-jungle. Therefore he set the whole jungle on fire. And when everything had burnt down, he dug up the bamboo ash. There he found Cakrajaya again, still holding the branch in his hands. He was, however, scorched all over by the heat and fire; which was understandable.

Suhunan Kalijaga asked him "Did you remain here the whole time?" Cakrajaya replied "Yes indeed, I was too afraid to break your command." Then Suhunan Kalijaga said "Well Cakrajaya I give you the title of Sunan Geseng.³ Your wishes will be fulfilled in this world and the hereafter."

Sunan Geseng returned to his family, gave religious teachings to his wife, and informed his parents-in-law that they would be leaving. This is what happened. They wandered for a long time until at last they reached the village of Kali-Alang, near the village Tirta. They lived there, became farmers, and taught the people with the books Serat Karah,⁴ Turutan,⁵ Sittin.⁶

³ Geseng = scorched

⁴ Serat Karah = Qur'an.⁵ Turutan = a book for beginners in which one can find the alphabet and some Qur'an verses.⁶ Sittin = an elementary book on Islamic law consisting of 60 questions (Rinkes, ibid.)

A 12 At Kali Alang they received many disciples, especially from Tirta, so they finally ordered the construction of a mosque at Tirta.

When there was a desire to build a mosque at Demak, Sunan Bonang summoned Sunan Geseng [to go to Dmeka] too. Meanwhile, however, the harvest and drying of the rice absorbed all his time so that he could not go. After the harvest, he set out for Demak. Immediately after the mosque had been built, he was granted permission to go home again, because the drying of the rice had not been entirely completed.

When he left, Sunan Bonang gave him a broken piece of a main pillar, with the command not to part from it, except that the wood itself should part from him.

On his arrival at Kali Alang, the piece "fled away"; and he constructed a cottage,,in which the piece of the pillar had to support the vessel of which contents should be used for ritual washing.⁷

One day a man came bringing a chicken, an offering in the hope of finding the means to be able to pay a debt as soon as possible; the chicken meat he offered respectfully to the Suhunan.

Later on came someone bringing rice; he wanted to offer it so that his sick child should be restored to health.

Up to now, (that is up to 1910) following these two precedents, people bringing offerings with their prayers were

⁷ A piece of wood which is identical with the one Sunan Geseng had brought home, was still to be seen on the place. According to Rinkes' information, the cottage was mended several times; many villagers or superstitious passers-by took their ayer semtahyang (ritual water) there.

A 13 required to bring a chicken or some rice.

Short afterwards, Sunan Geseng passed away, and was buried, according to his own wish, on the top of Mount Tirta, where his wife after a short time followed him in her grave.

Near the tomb there is a big stone, called Watu Gajah (Elephant Stone). Sunan Geseng announced once that whoever was able to embrace this stone, would enjoy the gifts of intelligence, wealth, and of being able to fulfill his marital duties for several women.

One should keep in mind, however, that it is not the stone which gives such a blessing, but the intercession of Sunan Geseng.

APPENDIX III B

- A 14 The oral tradition Sunan Geseng is corroborated by several written accounts, inter alia Pabad Derak, MS from Pakem, Yogyakarta¹, p. 120 ff, original text see D.A.Rinkes, "Heiligen van Java III" TBG 53 (1911) pp. 275-279; here follows the translation in concise form (see ibid. pp.280-284):

In the area of Bagelen, there was a certain Cakrajaya, a toddy tapper. His residence was under the jurisdiction of Kedu, but he led an isolated existence, with only his wife and son, the latter then a child. He lived very poorly at the edge of the jungle; he gained his livelihood by toddy tapping. There was only one coco-nut tree to be tapped once a week.² He was content with having just enough to eat and being able to sleep; he had no other needs. When he had finished his tapping, he recited his tapping song throughout the night. He was well-built and in the prime of health; he had the appearance of a man who accepted his lot.

Once, when he was reciting, Sunan Kalijaga tested him by proposing that he should learn another song, that is, the "double sentence" [of the Islamic creed]. Cakrajaya agreed and took the two sentences as his song. The next morning he tapped the coco-nut tree; and the sap became gold, seven golden sugar cakes. Cakrajaya jumped with joy and asked for instruction in the matter. He became the disciple of Sunan Kali[jaga].

¹ See Notulen van de Algemeene en Directievergaderingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen 49 (1911) p. 14

² Javanese week = 5 days

A 15

As evidence that this was a serious matter, he was recommended to practice asceticism by lying on his stomach. This ascetic exercise lasted for one year, whereupon the Sukunan [Kalijaga] immediately visited him in the middle of the jungle. On his arrival at the place of Cakrajaya's asceticism, Sunan Kalijaga found that the place was completely overgrown by glagah and ri-bandil³. The disciples who were following the Sunan [Kalijaga] began to chop them down, but they could not reach the ascetic. Sunan [Kalijaga] ordered the felled wood [glagah and ri-bandil] to be burnt. As soon as it had been burnt, the glagah vanished, consumed by fire. The ascetic remained motionless. All his clothes had been burnt. Cakrajaya felt ashamed, and remained lying prostrate. Then the Sukunan [Kalijaga] spoke "Cakrajaya, get up. I have come. Have you forgotten my voice?" And he added "His back is scorched." Cakrajaya got up and kissed the feet of the saint with a tear-stained face [full of joy] Sunan [Kalijaga] spoke "I accept you as my young brother, and I change your name into Pangeran Geseng, because although you were scorched by fire, your obedience to me remained unshakeable. It would be better for you to live in Lowanu; and as for your son, you had better give him his father's name [Cakrajaya]⁴.

³ thicket with thorns; Zizyphus Oenoplia Miq., nat. fam. of the Rhamnaceae: cf. J.F.C. Gericke & T. Roorda, Javaansch - Nederlandsch Handwoordenboek, (Amsterdam/Leiden, 1901) vol. II, p. 656

⁴ "munggar semi" (Jav.): like an old trunk sprouting an offshoot: the common expression for cases in which a child, who has grown up, takes over the father's name.

A 16 Now my son, go home quickly; be unshakeably resolute in your faith, go to the mosque of Demak every Friday to perform the prayers, and make the pilgrimage to Mecca."⁵ Sunan Kalijaga set out.

Pangeran Geseng went home and met his wife and son Jaka Budug, who paid homage to him. His wife cried loudly, not expecting to see him again. Pangeran [Geseng] talked softly "I will tell you everything. I have just practised asceticism according to the orders of Sunan Kalijaga. He dwelt on the island of Upih."⁶ He visited me just now and released me from my ascetic exercises, commanding me to move to Lowaru. Furthermore he conferred upon me the title of Pangeran Geseng; and you, my son Budug, I will give you my previous name [Cakrajaya]. The boy accepted it. And Pangeran [Geseng] spoke again "You should store away the golden sugar [cakes] in the earth, and cover them with a stone. I despise this idolatry. Now cook some rice, I am hungry, since I have not eaten for one year. We will enjoy ourselves."

After having said this, he went to the west, down to the river with a rod to go fishing. On his arrival at the bank, he concealed himself behind a tree, and began to fish. The son, however, followed behind him and climbed a tree peeping at him apprehensively. When his father saw him, he was surprised,

⁵ this pilgrimage to Mecca is here irrelevant; perhaps the author needed it to fill in one line, or the common connection between salat and hajj played a part in his mind (Rinkes).

⁶ Upih = Areca-nut leaf sheath = Pinang. Mr Rouffaer informs me that Upih was the big western quarter of Malacca, opposite Ilir, the small eastern quarter. Therefore, there is little doubt that Malacca is referred to here. Furthermore, in other Babads it is told that Sunan Kalijaga once travelled to Malacca. (Rinkes).

A 17 and said "You are like a monkey, peeping at people and climbing up a tree." The words of the saint were full of magic; and Budug changed into a big ape named Bedes⁷. He had all his clothes on, and he could speak as a human being. He cried, invoking his father. Pangeran Geseng stopped fishing and went home, his son following behind him. On their arrival home, [Sunan Geseng] said softly "Be quiet, my dear son, be consoled, for it is predestined to be like this. You are a son of a sage; you are now deformed, because you did not perform ascetic exercises. I wish you would perform some ascetic exercises and guard the golden sugar [cakes]. You are allowed to tap one coco-nut tree only, however you are not allowed to eat the cakes unless they change into gold, in order to undergo another metamorphosis.⁸ I grant you the name of Nila Sraba. Well, fulfil all that I have said to you."

The son replied respectfully "Yes father, I will follow all your instructions, hoping to be released later on."

His wife wept bitterly. She had pity on the boy. Pangeran [Geseng] spoke "Come on, it is enough, my dear, let us speed to Lowanu according to the instructions of His Highness [Sunan Kalijaga]. And you, my dear boy, keep well; clear the jungle and plant anything which is good to eat." The son replied that he was ready to carry out the order.

⁷ Bedes = ape (Pigeaud, J-N, 30).

⁸ He has to perform ascetic exercises so long as the sugar cakes do not change into gold. When he has the supernatural power to change them into gold, then he will be able to undergo a metamorphosis. (Rinkes).

A 18 Then Pangeran [Geseng] and his wife set out for Lowanu. On their arrival they settled down in a cleared place. Some time passed, and many people joined them, building their houses there. And Lowanu became a prosperous city. Everybody who came there, was fascinated⁹ by it.

Note: on the significance of toddy tapping: see Pleyte, C.M.

"Tukang Sadap. Eene Bijdrage tot het leerstuk dat planten bezielde wezens zijn. " BKI 59 (1906) pp. 591-615.

See also: Kreemer, J. "Tiang Deres" MNZG dl. 26, p.123 ff
 Wilken, G.A. "Het Animisme bij de volker van den Oost-Indischen Archipel." in Verspreide Geschriften, vol. 3, Semarang, 1912, pp.1-287, especially pp. 37-47. (M.S.P.)

⁹ "fascinated" = kasmaran : an indication to change to another canto Asmaradana.

C O N C L U S I O N

The function of the text

The function of this Hikayat Suhunan Gunung Jati seems to the present writer to be the legitimation of Suhunan Gunung Jati as the Wali, the saint and missionary, of West Java,¹ and as the ancestor of the royal family of Cheribon.²

The status of Wali is strongly reinforced by attributing to him descent from the Prophet Muhammad (MS p.3). His status as wali of Cheribon is strengthened by a prior prediction by Suhunan Ampel Denta (MS p.39).

His marriage to Nyai Gede Tepasari (or Tepasari) of Majapahit (MS p.36) established him as prospective ancestor of the Cheribon royal family, by which the "suzerainty" of Majapahit could be transferred to the new line (MS p.66; and genealogy MS pp. 66-73)³.

His marriage to Ratu Kawunganten of Pajajaran extended his power to Pajajaran so that he became the ancestor of the sultans of Bantam through his son Hasanuddin (MS p.37). Thus his spiritual as well as his secular power were established.

The date of compilation

The manuscript itself gives the exact date of the completion of the writing of the text, that is 29th August 1815 (MS p.73). But since on investigation of the text would seem to be a Malay rendering of a Javanese original,⁴ the above mentioned date

¹ Cf. H. Djajadiningrat, o.c., 1913, p. 102

² See MS pp. 66-73; cf. H.J. De Graaf and Th.G. Th. Pigeaud "De Eerste Moslimse Vorstendommen op Java" VKI 69 (1974) pp.112-113;276-278.

³ Cf. p. 90 note 2 above.

⁴ See pp. 16-18 above; MS p. 73

would be merely a terminus ad quem for the compilation of the work.

Regarding a terminus a quo, we may take the supposed date of the death of Suhunan Gunung Jati, that is ca 1570 AD.⁵

It has been noted that our text has several passages in common with the Sejarah Banten Rante-rante (MS passim, e.g. pp. 39-49), and there is reason to conclude that our text is the later of the two.⁶

The date of compilation of Sejarah Banten Rante-rante according to H. Djajadiningrat was between 1662 and ca 1725 AD⁷, and fixed more precisely by Edel as ca 1690 AD.⁸

There is therefore some, though not conclusive, evidence to support the view that our text was compiled some time between about 1690 and 1815 AD.

The place of compilation

Some indications of the place of origin of our hikayat can be found in the text itself:

- (1) The genealogy on MS pp.66-73 shows only the Kanoman line
- (2) Some influences of Cheribon Javanese dialect can be observed in the text (see p.17 above).

These two points suggest that our text originates from the Cheribon Kanoman sultanate. Edel in his thesis gives the view

⁵ Cf. F. De Haan Priangan, vol. iii, p.33; H. Djajadiningrat, o.c., p. 193.

⁶ A genealogy of the sultans of Bantam in the Hikayat Hasaneceddin, the Malay version of Sejarah Banten Rante-rante, ends up with Sultan Abul fadhil (1687-1690) see Edel p. 11 note 1; p. 62; our text gives Sultan Kamaruddin as the last Sultan of the Cheribon Kanoman line, that is after AD 1805/6: the death of Sultan Muhammad Imaruddin (MS. p.73); cf. BC p. 24.

⁷ H. Djajadiningrat, o.c., p. 198

⁸ Edel p. 11 note 1

that our text has been written at Cheribon.⁹

The author or compiler

The author, or better the compiler, of our hikayat would probably therefore have been at the court of the Cheribon Kenoman sultanate.

Some indications that this was so may be mentioned:

- (1) The extended genealogy on MS pp.66-73 suggests inside detailed knowledge which would have been available at that court.
- (2) The elaborate description of the wedding ceremonies of Javanese royalty on MS pp. 58-59 seems to suggest the same access to inside information.
- (3) The information on the family life of the court (MS pp. 36-43), the laying out of the city of Cheribon and the grand tomb (MS p. 48), and on the heirlooms (MS p. 51) also seems to be the kind of information available to someone with access to the court.

Internal evidence suggests therefore that the compiler of this text was closely connected with the court of the Kenoman sultanate at Cheribon.

The sources

Our hikayat seems to draw on a number of different sources, inter alia:

- (1) Qisas al-Anbiya by al-Tha'labi (see Appendix I)

⁹ Ibid. p. 17

- (2) Suhunan Geseng from an oral tradition (Appendix III A) as well as a written tradition (Appendix III B)
- (3) Babad Cerbon, the chronicles of Cheribon. (Appendix II) including probably Wawacan Sunan Gunung Jati and Sajarah Para Wali, variants of the one "Babad Cerbon."¹⁰
- (4) Sejarah Banten Rante-rante, being the Javanese original of the Malay Hikajat Hasanoeuddin,¹¹ as is indicated by several parallel passages also occurring in our hikayat (e.g. MS pp. 39-49).

The tomb

Suhunan Gunung Jati's tomb is still revered on Mount Jati.¹²

It is not generally accessible to the public.

¹⁰ Cf. H. Djajadiningrat, o.c., 1913, p. 199

¹¹ Edel p. 11; H. Djajadiningrat, o.c., 1913, p. 15; p.199

¹² Cf. P. de Roo de la Faille "Bij de terreinschets van de heilige Begraafplaats Gcenoeng Djati " Notulen van de Algemeene en Directierversaderingen van het Bataviaasch Genootschap van Kunster en Wetenschappen 58 (1920) pp. 176, 252-270, especially p. 252. tomb no. 1; cf. Uka Tjandrasasmita "Art de Mojopahit et art du Pasisir" Archipel No. 9 (1975) pp. 93-99, especially the illustrations between p. 96 and p. 97; but it is a pity that Uka does not provide a photo of the tomb of Suhunan Gunung Jati himself.

SOME WORDS OF ARABIC ORIGIN OCCURRING IN MS RAFFLES MALAY NO. 30.

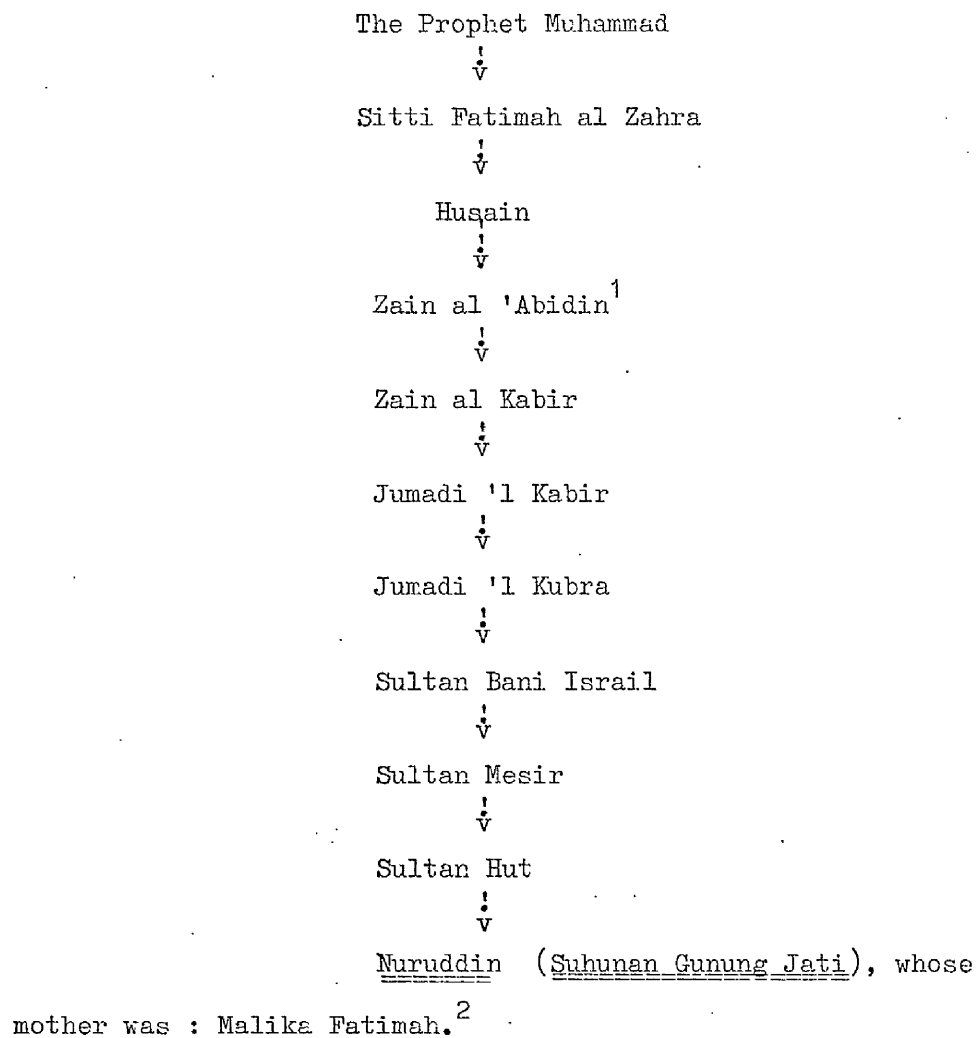
<u>Word</u>	<u>MS page</u>	<u>Meaning</u>
aluan	22	present (Wilk, I, 391)
bay'at	41	allegiance (Wilk.I,95)
hamar	6	wine (Wehr 261)
intikal	18	removal (Wehr 995)
istijabat	62	grant, accepting a petition (Wilk.I, 431)
istithan	15,18	settlement (Wehr 1080)
ittiba'	14	following (Wehr 90)
ittifaq	4,49	agreement (Wilk.I,432)
kadzab	12	liar (Wilk.I,491)
laban	6	milk (Wehr 856)
mazkur	65	stated, recorded (Wilk.II, 118)
mukallaf	38	adult (Wehr 837)
mukarrama	57	honoured (Wilk.II, 151; Klinkert 986)
musafat	16	sincerity (Wehr 519)
mustafa	5	elect (Wilk.II,157)
nadzam	65	to set out (Wilk.II,159)
riyadzat	24,43,62	ascetic exercise (Wilk.II,337)
sahifat	57	letter (Wilk.II,365)
saut	7	whip (Wehr 441)
syarah	4	to explain (Iskandar 1096)
syugul	16	mournful (Wilk,494)
walad	3	son, child of (Wilk.II,643)
zuriat	41,42	seed, offspring (Wilk.I,295)

GLOSSARY OF JAVANESE WORDS

babad	: 1. to cut, especially to clear land by cutting down trees. 2. chronicle
dalēm	: residence
dèrès	: to tap a tree (e.g. coconut) for sap
gèdé	: great, big
gēsēng	: scorched
gunung	: Mount[ain]
kali	: river
kēris	: Javanese dagger, often considered to possess supernatural powers
kyai (ki)	: title applied to highly respected males/ revered heirlooms
nyai (nyi)	: female title corresponding to <u>kyai</u> , applied to the wife of a man given this title
panēmbahan	: princely title
pangéran	: prince
patih	: chief administrator of a kingdom; grand vizier
pusaka	: holy regalia, heirloom
sēngkala	: chronogram
Suhunan (Sunan)	: lit. "one supported on the head" (<u>sinuhun</u>): title applied to a Javanese ruler or to a <u>wali</u>
wali	: early missionary or saint of Islam in Java
wayang	: shadow play

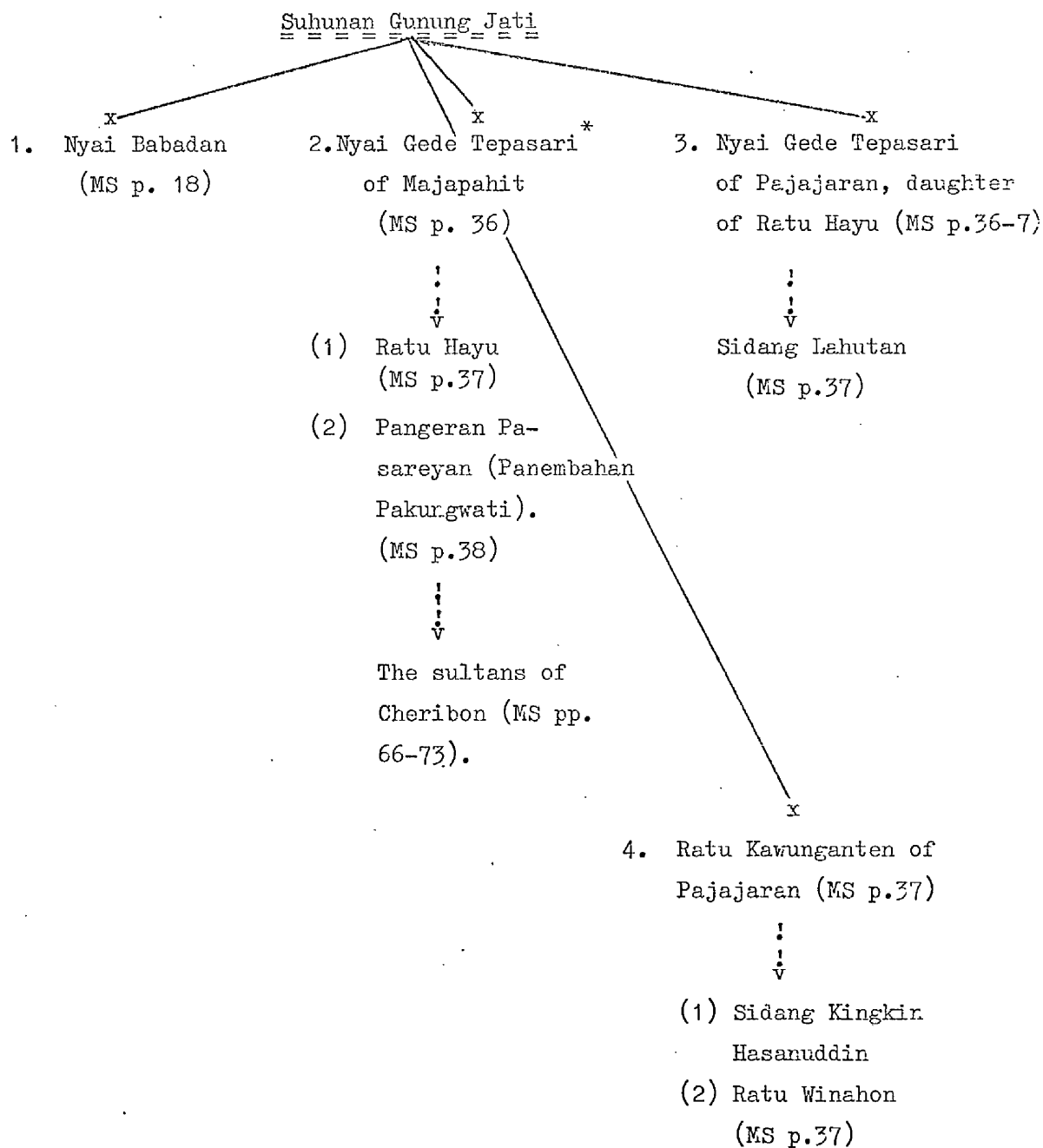
DIAGRAM SHOWING SUHUNAN GUNUNG JATI'S GENEALOGY

(According to MS Raffles Malay No. 30)



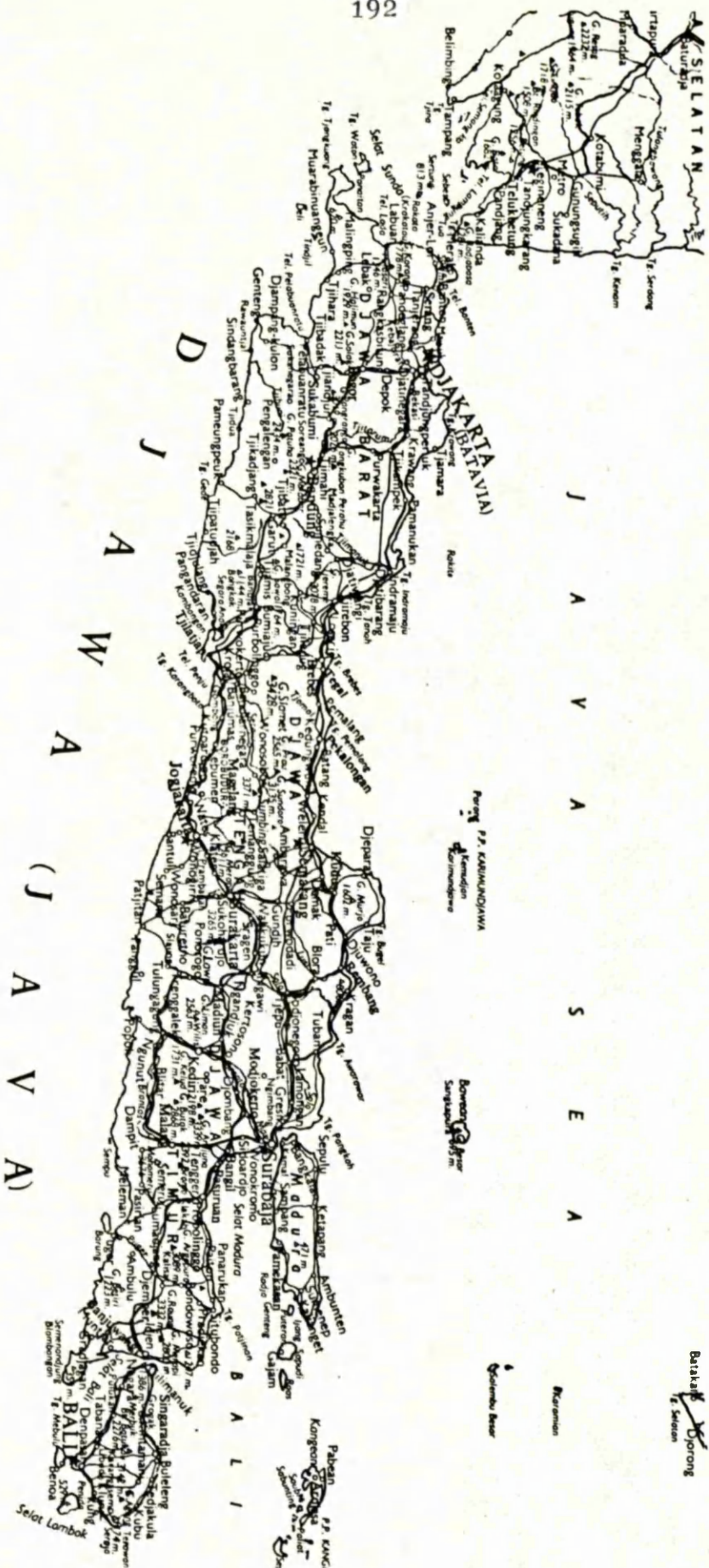
¹ From Zain al 'Abidin up to the Prophet Muhammad the line is historically correct; from Zain al 'Abidin down to Nuruddin it is legendary. Cf. H. Djajadiningrat, o.c., 1913, p. 107

² See MS p.3



* Or Tepas[an] Cf. H. Djajadiningrat, o.c., 1913, p. 83; de Jonge xi, p. 181; P. de Roo de la Faille, a.c., p. 252.

x indicates marriage



Source: South-East Asia map (Edinburgh: John Bartholomew & Son Ltd.)

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- LOr : Leiden University [Codex] Orientalis

- MNZG : Mededeelingen van wege het Nederlandsche Zendelinggenootschap. (Rotterdam, 1857-1942).
- MS : without further explanation = MS Raffles Malay No. 30 of the Royal Asiatic Society, London.
- nt : note
- Pigeaud J-N : Pigeaud, Th. G. Th. Javaans-Nederlands Handwoordenboek. Groningen, 1938.
- TBG : Tijdschrift [van het] Bataviaasch Genootschap van Kunsten en Wetenschappen voor Indische Taal-, Land- en Volkenkunde. (Batavia, 1853 - 1955).
- VBG : Verhandelingen van het Bataviaasch Genootschap van Kunsten en Wetenschappen. (Batavia, 1779-1950).
- vdT : van der Tuuk, H.N.
- VKI : Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde. (The Hague/Leiden).
- Wehr : Wehr, H. A Dictionary of Modern Written Arabic. Wiesbaden, 1971.
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